ŚRĪJAGANNĀTHASTHALAVṚTTĀNTAM

Translated into English

By :

Dr. Satyanarayan Rajaguru

Edited by :

B. K. Swain



Published by :

Centre of Advanced Research in Sanskrit
Sri Jagannath Sanskrit Vishvavidyalaya
Sri Vihar, Puri

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Sri Vihar, Puri

Printed at :

Shri Prakasani

Bhubaneswar

First Edition - 2005

500 Copies

Price - Rs. 75

Forword

ŚrīJagannāthasthalavṛttāntam, originally written in Telugu is translated into English by Late Dr. Satyanarayana Rajaguru. This text records day to day business of Sri Jagannath Temple. Specifically it deals with *Chatiśāniyoga* and their rights. Different Orissan weight-measures are extensively analysed and utilised here while giving details of account relating to expenditure and income of Sri Jagannath Temple, etc. Source of property of Lord Jagannatha also is outlined here which shows a historical innovation of Orissan history.

After the publication of this text the scholars would be stimulant to reconsider the history of Orissa based on Jagannātha culture.

It is my great pleasure to present this work to the scholarly world. I express my gratitude for the translator Dr. S. N. Rajaguru, the doyen of Indian Epigraphist and Indologist. Thanks are due to Editor, Prof. (Dr.) B. K. Swain, the Director, Centre of Advanced Research in Sanskrit of our University for his sincere efforts to bring this work to light. We are grateful to the Govt. of Orissa for funding this project.

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Preface

ŚrīJagannāthasthalavṛttāntaṁ sarvaprathamatayā telugubhāsayā upanibaddhamāsīt. Śrījagannāthamandire sampādyamānasya prātyahikakāryajātasya sāmagrikavivaraṇamatra kroḍīkṛtam. Śrījagannāthamandiraparicālanāviṣayakaṁ tathyaṁ sarvamatra vidyate. Atra sevakapadenābhidhīyamānānāṁ sarveṣāṁ sadasyānāṁ sevābhittikaṁ vaiyaktikādhikāraviṣayakaṁ prāmāṇikaṁ vṛttamatyanta prāmāṇikaśailyā upasthāpitam. Khoradhārājadhānīstharājaparivāraparicālanādhīnasya, tadānīntana ŚrīJagannāthamandirasya ādeśa-nirdeśaviṣayakaṁ tathyamatra vartate. Na kevalaṁ tāvadapitu itareṣāṁ rājyānāṁ śāsakānāṁ Śrīmandiraparidarśana visayakaṁ vṛttamatra upanibaddham. ŚrīJagannāthamahāprabhor bhūsaṁpattimārabhya jaṅgamasaṁpattigataṁ vivaraṇamatīvahṛdyatayā vivṛttamatra. Kiṁca telugu-saṁskṛtotkalabhāsāprasiddhapāribhāṣika śabdarājirasya granthasya gāṁbhīryaṁ vardhayati ye śabdā idānīmapi śrīmandirasevakasadasyairabhīkṣṇaṁ vyavahriyamaṇāḥ prāpyante. Vastutaḥ ayaṁ granthaḥ telugu-mādalāpāñjināmnā vyapadiśyate.

Ekasmin samaye padmaśrīsatyanārāyaṇarājagurumahodayaiḥ silālipi viśāradais telugubhāṣānibaddhasya tirupati prācyavidyā saṁśodhanāgare saṁrakṣita syāsya śrijagannāthasthalavṛttāntākhyasyāṁglo (english) bhāṣāntaraṁ krtam, svakīya jīvaddaśāyāṁ prātisvikānusanadhānkarmaṇi vyavahṛtaṁca. Viśvavidyālayadvāreṇāsya prakāśanāya taiḥ pratyarpitam. Idānīmasya prakāśanaṁ mahatā kaṣṭena bhavati yato hi asya telugulipinibaddhasya mūlasya prakāśanamakṛtvaiva āṁglobhāṣāntaraṁ prathamabhāgarūpeṇa (vol-I) prakāśyate. Ataḥ paraṁ dvitīyabhāgarūpeṇa telugubhāṣāmayo granthaḥ prakāśayiṣyate.

Asya granthasya prakāśanārthaṁ kulapatayaḥ ācāryāḥ alekhacandraṣaḍaṇgi (Prof. A. C. Sarangi) varyāḥ, kulasacivāḥ bābājicaraṇapaṭṭanāyakamahodayāḥ (Dr. B. C. Pattanaik), śrīyuktavijayakumaramahāpātramahābhāgāḥ (Sri B. K. Mahapatra), rājagurumahodayānāṁ (Dr. S. N. Rajaguru) putrāḥ śrīsītākāntarājagurumahāśayāḥ bahuvidhaṁ sahayogaṁ kṛtavantaḥ, etadarthaṁ sarvebhyaḥ kṛtajñatāṁ jñapayāmi. Bhubaneśvarastha śrīprakāśanī kartṛpakṣairasya mudraṇaṁ yathākālaṁ vihitamiti hetoste nitarāṁ dhanyavādārhāḥ. viśeṣena divaṁ gatānāṁ (Dr.) satyanārāyaṇarājagurumahodayānāmudyamaḥ bhāṣāntaragatakāryaṁ ca etasya granthasya sāṁpratikārūpaṁ prastutaḥ. Teṣāṁ kṛte kṛtajñatāprakāśanāya bhāṣā na sphurati. Āṁglobhāṣārūpasyāsya granthasya mudritaṁ rūpaṁ viduṣāṁ vyavahārapathe avaśyaṁ saukaryamānayediti viśvāso vartate.

Braja Kishore Swain
Director & Editor



JAGANNĀTHA STHALA VṚTTĀNTAM

The rules and regulations regarding Śrī Puruṣottama - Śrī Jagannātha Mahāprabhu's Temple service and its administration and the necessaity of Mudiratha service for which two persons, namely Agni Śarmā and Viṣṇu Śarmā were appointed[1]. They appear before the king during his daily worship of the deities with Mahāprasāda from the temple. Agni Śarmā in the service of Balarāma and Viṣṇu Śarmā in that of Jagannātha have to follow the austerity of Brahmacarya for twelve years after taking their sacred threads (Upanayana). Before they enter into the service they had to learn the methods of worship (pūjā) and performance of ritualism from a well-informed Sannyāsī (saints and guru). During festivals they have to take the king's Prasadam, decorate the silk turbans on the heads of the deities along with other ornaments and after termination of the festivals they have to hold the silk turban (pāṭa śirom) for the king. Before doing so they have to accomoplish the customary adorment of Śrī Jagannātha Mahāprabhu with catusuama lāgi (i.e. rubbin of four kinds of fragrance namely cuā, candana, etc.) and flowers. They have to put the sacred crown (kirīta) on his head. After they finish the above work, another servant, called Paśupālaka, enters into the Chamber to ador the deities with flowers and ornaments.

Viṣṇu Śarmā, the Mudiratha, has to remove the camphor garlands worn by the deities before placing dūrvākṣata (grase and grain) and burning Sapta-vati (seven-wicks) light (āratrim) at their front. In the evening again a similar ritual has to take place. Then, the garments of royal attire made of silk and flower garlands are to be adorned in the body of each deity. The used garlands be presented to the Rājā if he was there, otherwise they should be handedover to the temple - manager (Deula-Parīkṣā).

There is well called 'Bhogavatī' which is cleaned and consecrated for use of water at the time of Deva-snāna (god's bath) ceremony and the work should be accomplished on the thirteenth day of the bright fortnight of the month of Jyeṣṭha (May), and on the succeeding day (i.e. the 12th day) the water from the well should be drawn and kept in some vessels, reserved for the purpose, after sanctifying (saṁskāra) it as per customary rites and wrapping these vessels with cloths. The water thus preserved is to be used on the day of Deva-Snāna-Paurṇamī - (i.e. the full-moon day of Jyeṣṭha) festival.

The Mudiratha (Viṣṇuśarmā) is to hold the silken garments attached to the images which are to the carried out side the temple on the day of Śrī-Guṇḍicā. He should also utter the vākyaṁs, (words) stimulated for the purpose of different festivals at different occasions. If the Rājā was not present at the time of festivals and did not appoint persons for utterence of 'dialogues' as is practised in such occasions, then the Viṣṇuśarmā has to do the same in substitution. At that time, the Temple Manager would be in the duty of supervision of the function (kārkhānā) and responsible of supply of all requisits of Bhogam (offerings) donated by the people of this land (Orissa) and out siders, and he should give necessary directions regarding distribution of flower and Prasādam to respective persons as per customary rites. The manager has to cover his body by upper cloths whenever he goes near the Lion-pedestal (Siṁhāsana). The Manager is entitled to receive an upper - cloth and a pair of Dhoti from the stock of the temple (Bhaṇḍāra) during each and every festival.

The total number of Paṇḍās (Pujāris), entrusted to perform Pūjā, is thirteen. One of the Paṇḍās has to perform japa (utterence of God's name silently) at the sea-shore while three Paṇḍās are engaged in performance of Pūjā of the three deities (Balarāma, Jagannātha and Subhadrā) and one Paṇḍā for Sudarśana (disc, the weapon of Viṣṇu). These Paṇḍās being engaged in the sacred performances, have to remain without food from the early morning when the tooth-cleaning (Prabhāta-avakāśa) ceremony takes place, upto the recumbent (Pahuḍa) ceremony of the deities. Before commencing the Sevā (service) of Prabhāta-avakāśa, the Paṇḍās should take bath before sun-rise and do Sandhyā and ācamana (sanctus) and then enter into the temple by washing their feet. If any of the Paṇḍās was not present at the time of tooth cleaning ceremony, then the service should be done by the Paśupālaka who is engaged in dressing and decorating the bodies of the deities which is called Śṛṅgāra Veśa. At the times of Dhūpa (incense) which occurs thrice a day, the Paṇḍās have to start Pūjā being on their respective (Pīṭha) fixed upon the Lion-pedestal (Siṁhāsana). The Pūjās have to be accomplished with utterecne of Dvādaśākṣara-mantra (twelve-syllabic chant) in the case of Balarāma, Mantrarāja (Royal chant) of Subhadrā and Sudarśana-mantra in the case of Sudarśana. The Pūjās should be performed with Ṣoḍaśopacāra or the sixteen kinds of offerings. On ceremonial occasions also the same process is to be followed. The Bāla-dhūpapūjā in the month of Kārttika, is also to be performed in a similar way, when the offerings (bhoga) are to be placed upon the pedestal...............while the other Pūjās are accomplished upon the floor........down the Lion-pedestal of the deities. During the period of Oḍhaṇa (wrapping ceremony), starting form the 6th day of the bright fortnight of Mārgaśira (December) upto the day of Makara-Saṅkrānti, the bodies of the deities are to be covered with silken-rugs (coverlets), and thus the Pūjās are performed on the floor-base. After accomplishment of Pūjās and Dhūpa as usual, thrice a day the homa of the Vaiṣṇavāgni (Viṣṇu in the form of flame) is to be performed. After the first Dhūpa (Pohili-dhūpa), an offering called *Upana-pūjā* is to be accomplished. In the morning, after avakāśa and homa of the Vaiṣṇavāgni - type the regular Homa (nitya homa) is to be followed in the course of daily routine.

If any Paṇḍā (Pujāri) is not present at the prescribed time, owing to sickness or any other reason, then one of the remaining Paṇḍās has to do his work.

In the service of Cūla and māla viz. adorning of the bodies of the images with garments and flowers to some extent by respective Paṇḍās, the Paśupālakas have to complete the decoration with due solicitude and care.

If when the Mudiratha Viṣṇuśarmā's line had become extinct, the concerned Paṇḍā of Jagannātha had to undertake the same service during festivals and ceremonial occasions.

The Paṇḍās are entitled to do the consecration rites (Pratiṣṭhā) of three Maṇḍapas (arichitectural platform) namely, Guṇḍicā-maṇḍapa, Devasnāna-maṇḍapa (used for bath ceremony) and Dola-Maṇḍap (used for rocking ceremony).

In the days of festivals, when any god or goddess are to be carried out side the temple before doing so, the 'garland of grant' (Ājñā-māla) should be obtained from the principal deity, Śrī Jagannātha, which aught to be conveyed through the Paṇḍā of Jagannātha Mahāpabhu to the concerned God or goddess. Similarly, the carpenters, employed in building of the chariots for Ratha-yātrā (car festival), should also receive the 'garlands of sanction' (Ājñāmāla) from Balabhadra, Jagannātha and Subhadrā which are to be carried by their respective Paṇḍās under ceremonial attire

for the carpenters. After this all chariots are draged to the front of the Lion-gate (siṁhadvāra) of the temple. Immediately after this, the Paṇḍās have to perform the consecration ceremony of the chariots and while the deities are staying inside the temple, the rituals regarding Vali-Pūjā of the chariots are to be accomplished.

On the occasion of marriage ceremony of the god (Jagannātha) with Rukmiṇīdevi, the latter has to sent a female messenger through 'Khuṇṭiā-dagara'[2] to the Lord and the roll of messenger is displayed by a brāhmaṇa woman. Similarly, day before the Śrīkṛṣṇa Jayantī (birth day of Śrīkṛṣṇa) Brahmā, being requested by Bhūdevī (Mother earth) to eradicate the heaviness caused by devilish action of the demons, appears before the Lord (Jagannātha) with a request to born in the earth to destroy the Asuras (demons). The roll of Brahmā is played by a brāhmaṇa which the Pūjā-Paṇḍā of Jagannātha has to give reply on behalf of the Lord assuring for his incarnating in the world. Similarly, in all festivals the concerned Pūjā-paṇḍās of the gods and goddess, within the precinct of the temple, have to act like wise with fun.

The Paṇḍās have to perform all the ritulas relating to the Bhitara Candana and Bāhāra-candana which functions prolong for forty days. The chants (mantras) of sanctifying the sacred-thread and new cloths for use of the deities are to be pronounced by their respective Paṇḍās only.

The Temple-manager (Deula-parīkṣā) is entitled to receive Prasāda on the eve of each festival. When the deities are confined within the Anavasara-gṛha, soon after the coronation ceremony on the full-moon day of Jyeṣṭha upto the day of ŚrīGuṇḍicā, the entire Pūjā ceremony ought to be performed by Daitāpatis and none else. But, at the time of rituals, a welversed, old and intelligent Paṇḍā should be present to watch the functions from a sightable distance.

When the Bhogas of different category are placed before the three deities, the concerned Paṇḍās should remain present in their respective seats.

The face-washing (Mukha-prakṣālana) ceremony in the morning, the Bhoga, the Dhūpa ceremony at three auspicious moments in a day (i.e. morning, mid-day and evening), the three Upana-Bhogas, the Dahi-kuḍuā-Bhoga,[3] the Rātri (night) Bhoga, the Ballabha-Bhoga at bed-time, appart from other daily Bhogas and the Bhoga during festivals, should be performed by the Paṇḍās only.

The duties of Paśupālakas :-

Three Paśupālakas (for three deities) should attend their duties on twelve occasions within a day and one extra person should be there to substitute any of them who might be absent owing to illness or any other reason. The Paśupālakas have to take bath early in the morning, and after washing their feet and doing ācamana they should get into the garbha-gṛha (inner chamber) of the temple after appearing before the Mekāpa at the store-house (Bhaṇḍāra), or in his absence, the next superior officer. They have to remove the flower garlands and garments (nirmālya) already used in the body of the images, and holding three mirrors at a distance on the Lion pedestal, they have to start with the tooth-cleaning ceremony and mouth wash ritulas aiming at the figures which would reflect upon the mirrors. After doing the ācamana, the Paśupālakas should offer dhūpa and dīpa and then accomplish the bath of the deities by Pañcāmṛta (five kinds of nectar). After this, they should rub the bodies of the images with perfumery substance including Āmalaka and then perform their bath at first by hot water and secondly by cool water. Then, the Paśupālakas should climb upon the pedestal and aiming at the figures which reflected in the mirrors, they have to get their bodies dry by rubbing them off with a silk cloth. Then

they sprinkle over the fragrants of camphor-dust upon the body of the deities. Then, they adorn the images with garments, ornaments, garlands, scented sandal wood-paste (Sugandha-candana) etc. Soon after this, the morning dhūpa will commence. The Paśupālakas should accomplish the new adornment and ornamentation with different type of garments and flowers as stipulated for different occasions and remove the used garments and flowers from the body of the deities. They are responsible for the valuable garments and ornaments which, after taking off from the images, they should handed over to Mekāpa, the store-keeper, from whom they get new sets of garments and ornaments, necessary for preceding functions.

During the twelve-festivals (Dvādaśa Yātrā) the type of ornamentation should change as stipulated in rules and the Paśupālakas, who undertake the charge of decorating the images from time to time, are expected to know about the articles that required for each and every function. On each occasion, after the Mudiratha or Paṇḍā start with adonising the images by garments, ornaments etc., the Paśupālakas have to complete the same work without any defect.

In the festival days of Candana Yātrā a Paśupālaka has to do necessary rituals being upon the Lion pedestal. For Oḍhana-ṣaṣṭhī celebration, the Paśupālaka along with Mudiratha and Paṇḍā had to get a new set of garments (Adhivāsa-vastra) for the deities on the previous day and keep them ready for use after walking round the deities, and on that auspicious day the Paśupālaka has to put the garments round the body of each image. At that time, he has to examine each and every ornament and dress of the deities to report, if any defect or breakage is found, to the Temple manager to set it right. During the middle of the year, when the deities are made to appear in the form of ten incarnations (Daśāvatara) of Viṣṇu, the make-up of Jagannātha Mahāprabhu should be undertaken by a pair of Paśupālakas instead of one. After the coronation ceremony in the full-moon day of Jyeṣṭha, when the dieties are installed in Anavasara-gṛha, even though the Daitā-Patis are entitled to do all the necessary functions relating to the deities, the Paśupālaka should also remain present at the spot where the adoration of the gods are taken place by Daitāpatis. For decoration (Sṛṅgāra-veśa) of the deities two servants designated as Phāraka (?) and 'Mudali' have to guard the valuables while the Paśupālaka has to check up the property of ornaments and other valuable articles. After performance of all Dhūpas (offerings), the Nirmālya (used flowers, etc.) should be distributed to the temple servants by the Paśupālaka.

The origin of Daitāpati's dynasty :-

From the time of Satya yuga a deity named Nilamādhava was worshiped by a Śavara king named Viśvavasu, the proginitor of the dynasty of Daitā. After some time, a brāhmana named Vidyāpati, Purohita of Mahārāja Indradyumna, began to worship the same god, and his descendents are now known as 'Pati' and they have been employed as Sevakas (servants) of the god. From among the Daitās and Patis two elderly men are to represent these two lines being engaged in the service of the gods. The leader of the Daitās has to make adequate arrangements for people of his line to make themselves fit to perform the god's service. So also, the leader of the Patis should take necessary steps to make his people well trained in the affairs of god's services, with proper care. The service of the Lord Jagannātha's right portion and left portion of his body (aṅga) have been divided among the 'Patis' and 'Daitās' respectively. If on account of oldness any decay appears in the image; then from the day of Jyeṣṭha Paurṇamī, while for 15 days the gods are lying in Anavasara quarter

they are to be repaired. But, the year when 'Adhika-Āṣāḍha' (extra month of Āṣāḍha) according to the Hindu calander will occur, new images have to be built and it is called the new-body (Navakalevara) celebration. For this purpose the Viśvakarmā (carpenter) should proceed towards and collect a specifically selected Nim-log and built the new images at the northern side of the temple, specified for that purpose, called 'Karmakuṭṭira' After completion of the wooden images, the carpenter has to paste seven layers of cloth upon the body of each image and rub on it a solution containing Karpūra (camphor) and candana (sandal wood-paste) before accomplishing the work. This should be completed within 15 days, i.e. the period starting from the day of Jyeṣṭhābhiṣeka and ending on the day of Rathostava (Śrī Guṇḍicā). The 'Daitās' and 'Patis' (who are considered to be the kins-men of the god) should have to observe the impurity caused by death and birth, and therefore not allowed to touch the images. During the festivals of Jyeṣṭhābhiṣeka (coronation ceremony) and Rathotsava (car festival), when the images are removed from the temple to outside, to faster with silk-cord and bamboo handles at two arms of the images to carry them out and to keep the work ready before the above festivals, three servants, namely 'Phāraka', 'Leṅkā' and Guhāriyā-bhaṭṭa,' holding light in their hands, have to go to the houses of Daitā and Pati and invite them to the temple. After they arrive at the temple they are to receive from the Temple Manager due honours and presents of Sandalwood paste (candana) and then they (Daitā and Pati) would begin to tie over the silk-cords upon the body of each deity. The Daitās and Patis are to move the deities which functions called 'Pāṇḍu-vijayam'.[4] At that time, a pillow has to be placed on the ground for each step (pahaṇḍa) of the image (in the Pahaṇḍi-vije). While moving on the occasion of Jyeṣṭhābhiṣeka, the faces of the deities would be to the south and while moving to the *Anavasara-ghara* the faces would be turned to the west. The Patis, according to customs, should accomplish the garlanding service of the god when their faces are turned to the south and Daitas would do the same service when the faces are turned to the west. During the car festival, the Patis have to offer Dūrvakṣata (grass and grain) and garlands to the deities and the used flowers be removed by them. In the days of twelve-festivals (Dvādaṣa-yātrā) the Patis are entitled to adorn with ornaments, garments and flowers to Subhadrādevī. Apart from the dressing service they have to offer Dūrvakṣata (grass and grain) and garlands to Subhadrā. In an auspicious moment (yoga) Śrāvaṇa (August-September) the Patis have to do the dressing service of all the three images.

On the full-moon day of 'Śrāvaṇa' the image of Sudarśana should be carried in a Vimāna to the Markaṇḍeśvara (temple) and on that day the Pūjā of Sudarśana (disc-god) should be accomplished under a banyan tree named *Gamā-Baṭa* as it is the birth day of Balabhadra. The Patis have to put the sacred threads (Yajñopavīta) on the body of Jagannātha. They are to look after the defects, if any, at the time when the deities are lying in the house of Anavasara, and set them right as is needed. During the 15 days stay of gods in the Anavasara-house, the Patis have to take off the sandalwood paste and Nirmālya from the body of each deity on the 13th day and handover the same to the temple-manager (Deula-parīkṣā) for presenting to the Rājā. Then some quantity of Candana and Nirmālya should be given to the temple-manager and Temple-Clerk (Deula-karaṇa). During the fifteen days stay of the deities in the house of Anavasara each of the Daitās and Patis are entitled to receive a pair of cloth as taken for his service, after the rituals of Āratrika of the deities are over. They are to rub upon the body of the deities a kind of flour named 'chori' when the gods are lying in the Anavasara quarter. These servants are to

enjoy the Vanakapādya placed on the ground-floor. The medicine used in the Anavasara quarter, for the gods is placed upon fifty Kāhāṇas of *gavva* (?) (*Kaurī* ?)[5] which is also enjoyed by them. In addition to it they are to receive onehundred Kāhāṇa Kaurī towards the wage of their services. These servants are also entitled to enjoy the Bhogam, offered to Subhadrā, for ten days. Appart from this, they are also entitled to enjoy the Bhogam, offered to Subhadrādevī on the day previous to the Jyeṣṭhābhiṣeka and on all the eight days from Śrī-Guṇḍicā onwards when the deities are to stay outside the main temple. All Bhogas of the deities, while they stay in the quarter of Anavasara, should go to these servants. The old garments of the deities as well as six *viśā* weight of sandalwoodpaste and ten *viśā* weight of Kadamā (?) (vessels), given by the Rājā, are to be enjoyed by them. They also get all the materials (Astrālu?) used for the purpose of the deities during their stay in the Anavasara quarter. On the eve of the additional month of Āṣāḍha when new images are installed, these servants (and none else) are entitled to receive all kinds of garments of that year, including Candana, ornaments and other (sestra?) materials, used for the old deities (who were in coffins and burried). All presents of silkewears and other materials, given by pilgrims to the deities during the period that extended from the day of Jyeṣṭhābhiṣeka upto the end of Guṇḍicā-festival, are to be enjoyed by Daitās and Patis only. They also get the old banners, tied over the disc fixed at the top of the main temple when new banners are replaced by donors, during the said period including cāmara, candana, chatra (umbrella), utensils, etc. etc.

Regulations concerning Śrīmukhasiṅgārī, the painter's service :-

After termination of the morning Dhūpa on the 13th day of the dark fortnight of Āṣāḍha, the temple servants have to start from the temple with chatra, cāmara, vīra-kāhāli and drums in a procession and carrying with them camphor, and candana (sandal paste) mixed with pure colours. They invite the painters at their houses and return back to the temple with painters in that procession. After Daitās and Patis have poured a little of colours on the body of the images, the Śrīmukha-singārī (painter) has to paint with colours the entire body of each image and paint their eyes, to make them same-dṛṣṭi or normal view with due care. This colouring function of the deities is to be accomplished as to retain for the twelve festivals (Dvādaśa-yātrā) with in a year. During the car-festival when the deities are taken to Guṇḍicāmandira, near the Narendra Tank (?) and brought back to their original place, if any defect in colours is noticed, then, these painters have to re-touch over the obliterated parts after Daitās and Patis have poured a little colour on the spots. The painter has to get a gold coin (mohara) from the temple-treasury during the days of painting towards his wage. After completion of colouring (Bodhi-lāgī) of the deities, the temple-manager (Deula-parīkṣā) and the Temple-clerk (Para-karaṇa) have to get the Bhoga-Prasādam. The colours, used for the purpose of painting, are to be kept separately un-mixed with other colours and while painting, cotten-yarns are to be used for measurment, etc. The colouring should be accomplished before the forteenth day of the dark half of Āṣāḍha. Then, on the next day (i.e. Amāvāsyā). a coat of shining (foolish) should be applied all over the body of each image already painted on the previous day. The colour of Balaram is purely white (Dhavala) poscessing a pair of eyes like lotus flower (Puṇḍarīkākṣa). The whole body of Balabhadra has to be coated for twelve times with white colour. The appearance of Śrī Subhadrā is like the saffron (Actumnal crocus). After Amāvāsyā (new-moon) of Āṣāḍha, the next day (Śukla-pratipada) is called *Netrotsava* or the eye-festival, when

the eyes of the deities are painted.

The goldsmith, called Āyāmahajana, has to prepare the gold images and thus they have been regarded as brahmanas and allowed to adorn these images by ornaments, garments etc. Carrying on their hands the image of Ardhanārāyana-svāmī, (who stays there for all the times) to the gate of Jagannātha and placing him on a seat called '*Dambaraṁ*' and after performing the Śītala-Bhoga and Ārati of the image, he should be placed at the store-house (Bhaṇḍāraghara). During the days of every festival the same image has to be taken to Śrī Jagannātha to get from him the garland of honours' (Ājñāmāla) and has to proceed on a Vimāna to its destination before execution of any function relating to festivals and in which case this image is also carried on his Vimāna. After the end of the festival the said image should be placed at the front of the store (Bhaṇḍāra). During each festival, the moving image of Śrī Lakṣmī should be taken in Vimāna from the Lakṣmī's temple with procession and made her sit by the left side of Śrī Jagannātha. There is no necessity of keeping her at the store-house (Bhaṇḍārgara) except near Śrī Jagannātha, at his left side. During Jyeṣṭhā-Nakṣatra the image of Pañcamukhī should be taken on an elephant to move thrice round the temple and after performance of his Śītala-Bhoga and Āratrika at the doors of Jagamohana, he should be placed at the front of the store-house. The Āyāmahajanas are to accomplish the service of placing soft pillows on the ground where the steps of Śrī Jagannātha have to be placed at *Pahuṇḍi-Vijaya*[6] on the day of Deva-snāna in the month of Jyeṣṭha (May), while his coronation ceremony would take place at Abhiṣeka-Maṇḍapa. On the thirteenth tithi (trayodaśī) when the deities are kept in the house of Anavasara, the Āyāmahājanas have to accomplish their duty. They (Āyāmahājanas) have to assit for carrying the deities upon and down wards from the chariots during the festivals of Śrīguṇḍicā and Bāhuḍā-yātrā respectively. On the festivals of birth-ceremony of Śrī Rāma, Śrīkṛṣṇa and Śrīvāmana, a pair of these servants has to play the roles of Daśaratha (Rama's father), Kauśalyā (Rama's mother), Vasudeva (kṛṣṇa's father), Devakī (kṛṣṇa's mother), Kaśyapa (father of Vāmana) and Aditi (mother of Vāmana). During each festival they are to handover Prasāda (after Pujā) to the Temple-manager (Deula-Parīkṣā). They have also to take the Prasāda to the Rājā after getting it examined by the Temple Manager. The Āyāmahājanas have to help the Paśupālakas in supply of the ornaments, garments, flowers, candana, etc., necessary materials standing below the Lion pedestal (siṁhāsana) daily at the times of morning *Avakāśa Baḍa-siṅhāra* and while adoring Śrī Subhadrādevī. They (Āyāmahājanas) have to keep the accounts of cloths while giving them to the washerman and receiving them from him and handover the same to the storekeeper along with their accounts.

The Āyāmahājanas have to get from and return to the store through the Parīkṣā (manager all the necessary garments, ornaments, etc., materials necessary for decoration of the deities, and distributing them among the appointed servants in charge of decoration. They are mainly responsible for any loss or damage of these articles and answerable to enquiry, if any. When the Rājā has to take Prasāda of the golden images, these Āyāmahājanas have to hold on the Prasādam before the Rājā. They have to get from and return to the storekeeper the garments, used for the golden images which they handle at the time of need, excepting the dresses of the image of Śrī Jagannātha as per rules. The duty relating to the garments, taken from and returned to the Mekāpa (store keeper) who has to prepare the Cāṅgaḍā[7] (baggage) in accordance to the needs and after removal of these garments, they are to be

given for wash to and receive from the washerman after counting them carefully. This should be done by the Āyāmahājanas only and they are to bear all responsibility in these affairs. They also take the burden of receiving all garments presented in favour of the gods, by pilgrims (out siders) at *Beharaṇa-ghara* (house of Beharaṇa) and making good of them together with the usual garments removed from the body of each deity to the Mekāpa who is in charge of the store to receive them as per account. During festivals, when the gods are taken on Vimānas far from one place to another they have to proceed by the side of the gods in order to guard their garments, ornaments, etc. valuables. While getting the garments from the *Cāṅgaḍā-ghara* (store house of garments) as per requisits, the Āyāmahājanas have to select them and make them touch by Parīkṣā (manager) for his approval before they are taken to the concerned Paśupālakas. For any loss or damage, found in the garments, the Āyāmahājanas should become liable to it. When the Rājā visits the temple, after he takes Prasāda and washes his hand, the Āyāmahājanas have to handover the cloth to wipe his hand.

The duties of Akhaṇḍa Mekāpa :-

A servant designated as *Akhaṇḍa Mekāpa* is to pour oil in lamps which burn with white wicks. First of all he has to feed oil in four oil-lamps hanging before the deities over the Lion Pedestal being tied to gold chains. Then, in the different parts of the temple he should pour in ten oil-lamps and put them in specified spots while four lamps at *Mahaṇī-koṭhā*[8] and four lamps at Jagamohana dvāra (gate). In this way, after burning 18 big lamps, he has to put one at the door of the store-house (Bhāṇḍāgāra) and another inside the same house. Then again he has to burn lamps where three temple officers, namely Manager (Parīkṣā), Beharā and *Talibo*[9] sit. In these places the lamps should be kept burning from the time of morning Avakāśa up to the end of Baḍasiṅgāra. But, after Baḍa-siṅgāra the gold lamps which are kept near the deities should be removed to the store. At the front of the temple a lamp should burn in the whole night to make the temple visible. When, in the days of festival, the garland of orders (Ājñamāla) are to be carried on the head of a servant and the image moved outside and inside the temple premises, the *Akhaṇḍa-Mekāpa* has to carry a burning lamp in his hand and proceed as far as the main gate. He has to keep all the lamp stands burn at the times of Dhūpa and Pūjā. He has to proceed in front holding burning lamp when Rājaguru enters into the temple. Similarly he should hold a lamp before Parīkṣā (manager) goes inside for darśana.

The duty of Bhitara Bhaṇḍāra Mekāpa :-

All sorts of movable articles endowed by pilgrims and Rājās should be preserved in the store under the custody of Bhitara Bhaṇḍāra Mekāpa after their weight was assessed by Parīkṣā (manager) and he has to maintain a detailed record of these articles. Daily he has to check the padlocks and the ornaments and garments worn by the deities. For this purpose he has to hold a lamp and go round. After the bath-ceremony of the deities Bhitara Bhaṇḍāra mekāpa has to supply the sandal wood paste of fragrance to rub in the body of each deity. The required quantity of the sandal wood paste for daily dhūpas, should also be supplied by him. He has to get the materials required from the store and search for the servants, namely Paṇḍā[10] Paśupālaka, Daitā and Pati who are entitled to climb up the Lion pedestal (siṁhāsana) and when they exit from and enter into the inner chamber of the temple, he has to keep ready of the articles, required for the next performances. He has to hold up the deities, standing upon the Lion Pedestal, on the occasions of Puṣyābhiṣeka and all

other Abhiṣekas. After completion of all kinds of Pūjā, he has to clean the Lion Pedestal. He has to hold up a light when the Śrī mukha-siṅgārī (painter) gives the coatings of polish on the body of each image (before the day of Netrotsava). He has to look upon the Prasāda which is to be given to Parikṣā by Mudiratha as per customs. He has also to handover the garments when Paśupālaka is engaged in dressing affairs of the images. It is his duty to receive all garments of the deities after things are removed and returned back; and it is he who should supply without delay the garments from the store as required for different performances. On every occasion of festivals, when the deities are moved out side the temple, the Bhitara Bhaṇḍāra Mekāpa has to hold an umbrella upon and follow with the deities. He has to hand over to the Rājā the hāra (garland) for offerings to the gods and goddesses when he visits to the temple for darśana. He has to sleep at the gate of the store-house after putting seals on it at the end of the performance of Puṣpāñjali to the deities during night.

Duties of Patri-Baḍu :-

The Patri-Baḍu has to supply all necessary material including Pañcāmṛta (five kinds of nectar), for performance of Dhūpas. He is to get all the required materials for Dhūpas and Dīpas from the store and to attend to the Pūjā-Paṇḍās at the time of Pūjā (offering). He has to keep all necessary materials ready for starting the Pūjā rituals by all the Paṇḍās. He has to get from the store the required ornaments for the deities. He also get the garments from the Cāṅgaḍā[11]-quarter. He has to keep ready of all necessary materials, required for the festivals in the temple and that in the Tīrthas. After close of the Pūjās the removed ornaments, made of gold and silver, should be remitted by him with due accounts at the store-house to the store-keeper in charge. After completion of the three dhūpas, he has to take for the Rājā the Arghya (sacred water) kept in a conch shell (Śaṅkha). In absence of the Rājā at the town, the sacred water should be handed over to the Parīkṣā (manager). In case any missing or damage occurs of the gold or silver vessels, then the loss should be realised from the Patri Baḍu and Paṇḍās who are directly responsible for these utensils. According to the royal process, when the Pūjā performances of the deities would take place the gold and silver utensils which are used profusely at that time should be released from and remitted to the store-keeper with proper care including their accounts. In the auspicious days of *Ekādaśī* (the eleventh day of dark and bright fortnights of each month), after termination of evening dhūpas (sandhyā dhūpa), he has to handover three great-lights (Mahā-dīpas) to the three Paṇḍās. Two Patribaḍus have to give the Mahādīpas, for the sake of increasing prosperity of the eldest son of the Rājā, Narasingarāya, to Śri Jagannātha.

The duties of Bhitara-Garābaḍu :-

When, at the times of Pūjā of the deites, water is required it should be brought by the Bhitara-Garābaḍu in vessels; and after end of the Pūjā the water-pot (Jhari) should be returned back to the store keeper (Bhaṇḍāra-Mekāpa). He should pour water in the hands of either the Rājā or the Parīkṣā when they take Prasāda in the temple after darśana and wanted to wash their hands. After the Puṣpāñjali, offered to the god Ardha-Nārāyaṇa, the Āyāmahājanas in one side of that deity and the Bhitara-Garābaḍu on the other side, should carry the said deity on their shoulders. After Śītala-Bhoga and Puṣpāñjali (of Ardha Nārāyaṇa), the Bhitara-Garābaḍu should place the deity at this proper place and call upon the servants, Haḍapa Nāyaka, to serve the Pān-supāri (betel-leaf and betel nut) to the god.

The duty of Bahu-Garābaḍu :-

The Bahu-Garābaḍu has to get water from a particular well called 'Roṣa-kua'[12] (kitchen-well) and fill a vessel called 'Gaṅgājala'[13]. He has to get clear and pure water at the time of Dhūpa by mixing in it a scented paste containing cloves (lavaṅga), sandal wood paste, Cardaman, etc. spices. After Bhoga of the deities, he has to supply water to wash the ground floor where the Bhoga pots were kept. During the festivals of Deva-snāna and Candana he has to keep scented water ready for the bath ceremony of the deities. He should also keep ready of the required quantity of fragranted water in pots, wrapped in wet-cloths, in the evening of the previous day of Devasnana and handover the same to the Paṇḍās at the moment of the bath-ceremony. The scented water which is needed at the time of car-festival, should be carried by him upon the care to be used for Bhoga. At the function of *Pahaṇḍi-Vijaya* of the deities, the same Bahu-Garābaḍu has to supply drinking water to those who are engaged in lifting up, the deities during the festivals of Devasnāna and Rathotsava; if needed to quench their thirst. The sacred water after completion of the daily Bhoga (Maṇohi) should be given to Parīkṣā (Manager) without removing its cover. The required number of pots for the purpose of keeping the sacred water should be obtained from the head-potter (Baḍa Kuṁbhāra).

The duties of Biḍiā-Yogāṇiyā :-

The servant, designated as Biḍiā-Yogāṇiyā has to supply daily at the time of Dhūpas, the specified number of Biḍiā (pān and supāri) which he should get from the regular supplier of betel-leaf and betel-nut for Bhoga. During the days of festival and ceremony, he has to supply the required quantity of betels. After completion of Bhoga, he has to distribute the Prasāda Biḍiā (Pān-supāri) among Parīkṣā, Parakaraṇa and other temple servants, as per convention. A servant called Haḍapa-Nāyaka has to get from the temple gardener the required quantity of betele nut and crush them on a particular stone called '*Guā-Muguri Śilā*'* and after mixing in it cloves (Lavanga), Cardamon, (alaica) and nutmeg (Jāi-Phala), etc. spices, store them in a separate vessel at the Bhaṇḍāraghar. This mixed powder of fragrance should be kept within a folded betel-leaf (Biḍiā) for offerings of the deities at the time of each dhūpa.

The duties of Chāmu-Khuṇṭiā :-

The Chāmu Khuṇṭiā has to stand erect at a sightable distance from the Lion-Pedestal. He has to collect different kinds of flowers from the gardener of the flower garden (within the precinct of the temple) to prepare floral designs namely garlands, *hasta-pallava*, ṭāhyā, etc. for the deities at the *Phula ghara* or flower-house which has been reserved for this purpose near the garden. He has to give the flower-bunches to the designers counting them in a basket. At the time of each Pūjā, dhūpa and Avakāśa when the Singārī (dresser) and Paśupālaka would ask him to get the flower ornaments for adoring the deities, he has to go to the floral house and get them in bamboo-caskets (Tāṭa) and handover the same to the dressers (Siṅgāris). At the times of Pūjā he has to get camphor dust from the store to rub it on the lips of the deities. During the festivals different verities of floral designs of ornaments and garlands, used for the deities, should be obtained by him being counted by the clerk (Deula-karaṇa) and handover to Paśupālaka at the time of Pūjā. He has to convey informations to the Parīkṣā (manager) regarding all necessary materials to be used in the ordinary days and in the days of festivals relating to all ceremonies of the deities. He has to attend upon the call of Mudiratha whenever and wherever he is present in the temple. He is to tie over canopy during the festivals of Dolā-yātrā,

Deva-Snāna and Śrīguṇḍicā-Yātrā. He has to give and remove flowers used in daily - Puṣpāñjali ceremony. Also he should remove the flowers in the similar way when flowers fallen from the deities during Deva-Snāna, and Pahaṇḍi-vijaya in Śriguṇḍicā-Yātrā. At the times of coronation ceremony (Rājendrābhiṣeka) and just before the god's marriage with Rukmiṇī, he (chāmu - khuṇṭiā) has to take the role of a messenger sent by the king Bhiṣmaka to Śrī Jagannātha. In the same function he has to play the role of Rukma (brother of Rukmiṇīdevī). During affairs of cleaning the faces of the deities soon after Pūjās, he has to hold, up the cloth for that purpose. During the 40 days ceremony of Candana Yātrā he has to invite the Paśupālakas for the performances. He also should call the conch-flower (śaṅkhuā) during these ceremonies. He has to show the ups and downs while the Rājā visits the temple for darśana. He should call any servant if the Parīkṣā (Manager) desires so for any reason; and he has to handover Prasāda to Parīkṣā when he goes for Darśana. He should guard the gate of Anavasara quarter as long as the deities are installed in it. He is responsible to block the way to enter into the *garbha-gṛha* (inner chamber) of the temple by putting the *Argala ghāṭ* a (wooden railing) at the times of Dhūpa and remove the same after end of the said function.

The Muda-Suāra's service :-

Servant designated Muda-suāra, has to get materials to prepare Pañcāmṛta (five kinds of nectar) from the Biśoyī every day. He has to aquire vegitables for preperation of different kinds of curries to be offered to the deities and distribute them among the cooks. For this, he has to select particular vegitables as required and available in different seasons (ṛtus). In the days of festivals he has to place the Pūrṇakuṁbha (a vessel filled with water) at the prescribed place and collect a tiny branch of mango-tree with leaf on it, grass and grain and leaf of (Barakoli) bere-tree for the purpose of Kuṁbha-Pūjā, and supply them to the Paṇḍās being standing by the side of the deities. In the festivals he should get the necessary materials from Biśoyī to prepare Pañcāmṛta. During the period when the deities are staying in Anavasara-quarter, he has to perpare the *Pathya* (medicinal diet) for the deities by pounding for power of rice mixed with that of til (rāśi) and mung and oil which should be prepared within the premises of the temple only; and he should handover it by standing at the gate of Anavasara-quarter, when Daitā-Patis use to give medicine to the gods. On the twelveth day (dvādaśī) he has to give Aṭakālī (cooked rice flour) to Daitā-Patis for offerings. He has to throw off any old and mutilated garment belonging to the deities, into a pit at the northen part of the temple premises; and it should be accomplished on the thirteenth day (trayodaśī) of that month (Āṣādha-dark fortnight). During the festivals he has to supply Ārati and dhūpa for celebrations. During the birth day festivals of Śrī Rāma, Śrī kṛṣṇa and Śrī Vāmana when the roles of Kauśalyā (mother of Śrī Rāma),[14] Devakī (mother of Śrī kṛṣṇa) and Aditi (mother of Vāmana) are played with pretention of getting pain in their stomach before giving birth to their respective devine children, this servant (Muda-Suāra) has to act the role of midwife by holding or pressing their stomachs. In the days of festival he has to clean and wash the floors where the offerings (pūjā) materials are placed while the deities are staying in the quarter of Anavasara.

The duties of Suāra-Baḍu :-

This servant has to place the wooden saddle or stage upon the Lion pedestal to make easy for decorating the deities. During festivals also he has to make similar temporary wooden stage to stand upon while adoring the deities. After the Bhoga is over, he has to wash the floor twice and keep it clean; and rub the floor with a cloth

which he has to fetch from the store-house (Bhaṇḍāra-gṛha). He has to drop the door curtain at the time of all Dhūpas (offerings). At the evening dhūpa (sandhyā-dhūpa) he has to prepare the Āratis (sacred light) and handover it to the Paṇḍās. During the days of Ekādaśī (11 th day of the dark-half and bright half of each month), he has to prepare the great - light (Mahādīpa) and give it in the hands of Paṇḍā.[15] In the festivals also he has to prepare the Āratri in the evening in a similar way.

The service of Bhitara-paṇḍā :-

This servant, named Bhitara-paṇḍā, has to distribute the shares of food-materials, after the termination of Bhoga, through svāṇa[16] Brāhmaṇas to concered persons as per stipulated account. He has to carry the Prasāda to the Rājā and Mahādevī (queen) when they are present at Puruṣottama-kṣetra (Puri) a part from his honoured Guru (teacher of the Rājā), Dewan, and Bhaṭṭa-Miśra (Brāhmaṇa). He has to carry the Prasāda daily for Parīkṣā (manager) and Para-karaṇa (Head clerk). He has also to carry on the Prasāda for any other person if the Parīkṣā directs so.

Khaṭa-śeja,[17] Mekāpa's duty :-

The servant called Khaṭa-śeja-Mekāpa has to keep in his custody all the required articles namely beds, pillows, mosquito-curtains, cushions and bed-clothes including three cots for the three deities whose sleeping or recession ceremony would take place during night and mid.day. After the midday dhūpa (Madhyāhna-dhūpa) he has to carefully place below the siṁhāsana, three cots, covered with mosquito-curtains and wel equipped with bed-cloths, pillows, cushons, beds, etc. and make the three movable image sleep on them. Then, he should place under the each cot a splitting-pot and tender-coconut (Paiḍa) with a small hole on it (for drinking purpose after getting up from the beds). In the evening, after the deities get up form beds, he has to remove the cots and keep them in a proper place with beddings, etc. In the night, after Baḍa-siṁgāra (grand adornment), three cots and beds are to be spread under the siṁhāsana in the similar way and placed by the side of the cots drinking water, Śītala (Bhoga) and tender coconut fruits having holes on them. The Khaṭa-śeja-Mekāpa has to make three moving images (Calanti Pratimās) sleep on the cots as said before puṣpāñjali, during the festivals to the gates of Jagamohana, the Pāhāḍā cloth, which they walk upon, are to be palced by his on the floor; and after the return ceremony of the deities to their original seats these Pāhāḍā sheets are to be lifted up and kept in the store. After the day break, he has to remove the cots and bedding materials which he had placed during the night before. He has to play upon the pillows and cushions for the deities when they use to stay in the quarter of Anavasara on the auspicious occasion of eye-ceremony (Netrotsava), he has to put three pillows upon the sacred - seat (Cakis) before the each deity is taken to his respective seat.

The necessity of the service of Sugandha-ghaṭa :-

Candana-ghaṣā-koraṭiyā Muduli :-

The servants, designated as Sugandha-ghaṭa has to get from the store the required quantity of camphor, musk (kastūrī), aloes-wood (agaru), scent and camphor-dust which he should mix with sandalwood paste which is produced by Candana-ghaṣā-koraṭiyā-Muduli and despatch the same through the latter for use of the deities. He has to bring the vessels for keeping the scented sandalwood paste from the storehouse. During the festivals of Devasnāna, Śrīguṇḍicā (rathostava) and Pahaṇḍi-vijaya, dolā-maṇḍapa functions, and the dhūpa ceremony are being performed, this servant named Sugandha ghaṭa has to stand by the side of Paṇḍā

holding dhūpas in his hand.

When the function of Catusșama-lāgi or rubbing of sandalwood-paste upon the images was instituted, the Sugandha-ghaṭa has to handover the required quantity of scented sandalwood - paste and fragrants. He is also responsible for dispaching the specified quantity of sandalwood-paste mixed with camphor dust, etc. fragrants, as per prescribed shares, to all other deities, installed in the temple premises. The Candana-ghaṣā-koraṭiyā-Muduli, being a Śūdra by caste, is allowed to prepare and handover candana, which should be accepted by Brāhmaṇas and Śūdras alike after mixed with camphor, etc. fragrants and used by the Paṇḍās, Paśupālakas and even by the Parīkṣā although candan-ghaṣā-Muduli is a Śūdra (low caste). But, the Brāhmaṇa-Koraṭiyā who has to get the sweet-fragrants from the store house (Sara-ghara) should weigh them as per requirement for preparation of curries and sweets and should deposit the remaining quantity at the ware-house (sara-ghara) after completion of the said preparations. The Candana-ghaṣā-Muduli who belongs to the Brāhmaṇa caste has to carry the scented sandalwood-paste filled in gold vessels to the inner chamber and handover the same daily to the Brāhmaṇa-Mekāpa who is present on the Lion-pedestal (siṁhāsana). After Deva-snāna festival when the deities are placed in the quarter of Anavasara, the Candana-ghaṣā-Koraṭiyā has to remove the used Candana from the faces of the deities after rubbing them by a cloth. In the days of festivals, after the used Candana (Nirmālya) is wiped out, the remnants are to be distributed by him among the Parīkṣā and other temple-servants.

The services of Prasāda-Baḍu[18] :-

This servants, Prasāda-Baḍu, has to take in a closed casket the Rāja Prasāda, called 'Hari-ballabha', which is offered daily after morning dhūpa; and he has to handover this Prasāda to the Palace-Parīkṣā who should sent it to the Rājā wherever he might be staying. If the Rājā is living in a far of place, he has to keep the same in his own custody within a packet to supply to the Rājā when he returns to Puri. Similarly, the Yogāṇa (supply) of Mahāprasāda in the days of festivals should be preserved for the Rājā. During the birth day ceremonies of Śrī Rāma, Śrī kṛṣṇa and Śrī Vāmana, he has to despatch for Rājā a particular type of Mahāprasāda, called *Okhara* with out any delay.

The duties of Phula-Baḍu[19] :-

The Phula-Baḍu has to take daily after the morning dhupa, from the deities the āśīrvāda-akṣata (sacred rice of blessings), Nirmālya-flowers, Candana and Catussama, used by the deities for the Rājā. During the festivals he has to carry for the Rājā the flower garlands called Māla-Cūla including flowers and scented materials, used by the deities. In the days of festivals, the flower-crown, removed from the deities, should be carried by him for the Rājā.

The servant called Andulā-Baḍu and his duty :-

The Andulā-Baḍu has to carry on his arms the moving image of Śrī Lakṣmī during the festival days to the proper place and get her back to the original seat. In the month of Āśvina (october), he also does the similar function. In the day of Makar-Saṅkrānti he has to prepare a mixture called Makara-Cāruṇi with coconut-milk and sugar mixed with beaten-rice, and after bhoga, he has to carry it for the Rājā. During Dolotsava (credel-festival) he has to carry on the mango fruit and flowers, adorned to the gods, for the Rājā. He also gets to the palace for the Rājā the sacred bath-water filled in a vessel called 'Baṅgara-gaṅgā'. In the day of Janmāṣṭamī (the birth day of Śrī kṛṣṇa) he has to get the used cloths of the deities to the Rājā's

palace. On the day of Prathamāṣṭamī or the 8th day of the dark fortnight of Mārgaśīra (December) after the performance of ceremonies, he has to carry on to the Rājā's palace, god's Nirmālya-flowers, Vaijayantī-mālā (garland) and Muṇḍamāla (flower-garland), used for fastening over the head as a crown, a canopy (candanī) made of flowers

Vimāna-Baḍu and his duty :-

The servant called Vimāna-Baḍu has to bear on his shoulder the Vimāna (a little palanquin) seated by the moving image (arcanā-devatā) and move round the temple.He is also to do similar service as palanquin bearer whenever and wherever the moving deities within the premises of the temple are to be moved.

The Sunā-diuḍiā[20] barber and his service :-

The servant called Sunā-dihuḍiā has to hold a burning light having golden handle, early in the morning when the doors of the temple are opened. He has to stand by the side of the deities holding the burning light (dihuḍi) at the time of Puṣpāñjali. In the days of all festivals such as Guṇdicā, Deva-snāna, Dolā, Guruvārābhiṣeka (Abhiṣeka in thursday), Ekādaśī abhiṣeka (Abhiṣeka in the days of Ekādaśī), etc. he has to stand by the side of the deities holding on the burning dihuḍi (light) with gold-handle. In the Anavasara quarter also he has to do the same service from Dvādaśī (the 12th day of the dark half of Āsāḍha) up to the day of Netrotsava (eye-festival).

The service of Mahāsugandhi :-

From the reigning period of Pratāparudradeva this service has been introduced in the temple. The Mahāsugandhi has to fill up the scented material (liquid) in a separate vessel (to sprinkle upon the deities) during the festival days, such as Guṇḍicā, Devasnāna, Pahaṇḍi-Vijaya and also during the ceremonies like morning Avakāśa and daily Puṣpāñjali. After termination of his duty, he has to return the vessel to the store-keeper.

The duty of Boddi Bimba[21] :-

During the daily Dhūpas (thrice a day) and Puṣpāñjali and in the festivals like Guṇḍicā, Devasnāna, etc. he has to remove the garments after wearing new cloths; and then he has to return the used garments to the servant who is in charge of the Cāṅgaḍā-ghara or the Dressing store.

Darpaṇiyā's service :-

He has to hold up a mirror of gold frame before the deities, standing near the wooden railings (Argali) near the store gate as long as the changing of new dresses of the deities would continue. At the time of morning Avakāśa he should be standing at the gate holding the mirror. During the festivals of Deva-snāna, Śrī Guṇḍicā and Bāhuḍā while the deities are carried in Pahaṇḍi-Vijaya, he has to assist in removing from and placing at the steppings of the temple, the pillows for softness alternately. During Deva-Bhoga at the time of god's marriage ceremony with Rukmiṇīdevī,...... he has to hold on cloths.

In the time of god's marriage...... he has to set right regarding mixing of....... upon the Lion pedestal he has also with the Daitās and Patis to get up there to assist while the deities are removed from their seats or restored on them.

The deities of Bāhāra Bhaṇḍāra Mekāpa :-

The Bāhāra Bhaṇḍāra Mekāpa (store keeper) is solely respons for the following materials which are to be kept in the store-house in his custody; all types of vessels made of bronze, copper, glass, silver and gold including garments of the deity and

cloths used for decoration of cars during Guṇḍicā-Yātrā (car-festival), etc. etc. He has to issue the required article to concerned persons and also receive from them with account and keep intact.

The service of holding umbrella (chatra) and Roṣa-sevā :-

He has to hold umbrellas of two distinct colours, white and blue. During performance of Dhūpa daily three times, he has to stand with umbrella in his hand at the gate of Jagamohana. In each festival after termination of the ritual he has to return the umbrella to the clerk who is in charge of the store.

Duty of Sunā-veta-dharā[22] servant :-

During the three Dhūpa ceremonies of the deities, this servant named Sunā-veta-dharā has to hold in his hands a gold-cane. So also he has to hold gold-cane and stand by the side of the deities during the festivals; and after end of the function he should return the gold-cane to the store-keeper.

Duty of the store-house guard called Bārakā[23] :-

According to the temple-rules, when Piṇḍikā..... or donations of ornaments made of gold and silver, such as finger rings, Mohara (gold-coin), etc. are made by pilgrims in favour of the deities, the Bhaṇḍāra-Mekāpa (store-clerk) has to carefully maintain a record of them and produce such articles before the Parīkṣā (manager for his examination; and then preserve them in the store. The guard (Bārakā) has to accompany the Mekāpa while taking these valuabels to the office of the Manager and geting them back to the store-house. He is also to search (Śodha) the Mekāpa (store-keeper) when he goes out from the store. Although he is not allowed to go inside the store-house, he is excepted to fix his eyes upon the valuables when they are kept by the Mekāpa or given to any servant for use in different performances, so that no fraud, embezzlement or theft would take place. After Mekāpa* put the seal upon the door of the store-house and goes home, this servant has to guard the store by sleeping at its door way. During the period when the deities are staying in Anavasara, after the Daitās and Patis go home having performed Pūjā, this guard is to make clearence (śodha) of and guard the temple during night. He has to go to the houses of Daitās and Patis to invite them to the temple to take part in the celebrations of Kumāra-paurṇamī (full-moon day of Āśvina), Deva-snāna, Guṇḍicā festivals, sacred-thread (yajñopavīta) wearing ceremony, birth day ceremony of Balabhadra and Sudarśana-vijaya. On the eve of coronation celebration, in the 15th day of the bright-half of Pauṣa (November-December), he has to hold the golden-rod and umbrella and to proceed upto the Lion-pedestal (siṁhāsana).

The regulations regarding the Brāhmaṇa Servants :-

Two classes of Brāhmaṇas, recognised with respect are the Rājaguru (teacher of the Rājās) who belongs to the Sāmanta (supreme) Class, and the Bhaṭṭa-Miśra who belongs to a high-graded Vaidika class. This Bhaṭṭa-Miśra class also belongs to Ātreya-gotra[24] and designated as Puri-ratha, who are entrusted in performance of Pūjās of the deities in the Twelve-festivals (Dvādaśa-yātrā). The successors of Nīlakaṇṭha Rāyaguru are to undertake some performances like Abhiṣeka (sprinkling sacred water upon the deities), Homa, Varuṇa (asteirities), etc. as per systems prevailed in the scriptures.

Roṣa-ghara-culi-Nāyaka's duty :-

He is to consider or give directions to these (brāhmaṇas?) who are engaged in cooking in the temple-kitchen. He has also to estimate the quantity of materials for preparation of rice, curries and sweets and to determine the quantity supplied to each cook and examine the quality and quantity after preparation.

Paṭayoṣi Mahāpātra who belongs to the calss of Bhaṭṭa Miśra classs of Brāhmaṇa is to write the calander (Pañcāṅga) for the deities. At his kind instruction, one is to be deputed to attend daily to the deities during his morning Avakāśa, to announce the calander of the day as per the said Pañjikā, In that announcement he has to utter the name of tithi festival or festivals if any to be performed, etc. etc.

The regulations regarding Purohita-Mahāpātra :-

He has to get in weighing in his own hand from the store-room certain articles, namely camphor, musk, sandalwood-paste, etc., the most delightful fragrants which have to be preserved in it.

The necessity of the Brāhmaṇas representing eighteen Brāhmaṇa śāsanas :-

They are to sit daily upon the Mukti-maṇḍapa[25], situated at the southern part of the deities and before Śrī Narasiṁha-svāmī[26]. They are to settle the disputes, if any regarding rituals, etc., after deeply considering about the scriptures like the Vijñāneśvara and announce their opinion, which should be final, and based according to Dharmaśāstra. If any one does any crime, then they have to award justice for punishment or atonemet (Prāyaścitta), as per scriptures of the religious code. Regarding disputes and defaults, which may be brought to their notice by the temple-organisation or by the general public, should be deemed by them strictly being followed the scriptures laid in Dharmaśāstra. For this purpose, the old kings (of Orissa) have granted eighteen Śāsanas in favour of these Brāhmaṇas and (among them) thirteen houses (families) have been sanctioned by the kings to sit upon the Mukti-Maṇḍapa to award justice. In addition to this, the ancient kings have also selected fiftytwo sannyāsīs (sages) who reside in fiftytwo Maṭhas at Puri. For this organisation of Judiciary, two Mudirathas have been appointed, making the total number of members sixty-seven. They are empowered to judge all the wrongs and rights provoking the whole of the commune and the state. While giving their final awards, three representatives from among the total number of sixty-seven, namely a representative of the thirteen Brāhmaṇas, a representative of the fifty-two sannyāsīs and the third one is a representative of the two Mudiraths, known as Mahānti (a temple servant), from a cabinet of Judiciary.

Apart from this there is another organisation called 'Dharma-sabhā' or the religious assembly, constituted with members such as, a respresentative from each of the 13 Brāhmaṇas and 52 sannyāsīs who are entitled to award justice, including eight from among the temple servants namely, Mahānti (1), Para-karaṇa(1), Khuṇṭiā (1), Suāra[27] (1), Brāhmaṇa Daitās(1), Mudurasta(1), Śrī Balarāma's sevaka(1) and Śrī Jagannātha's sevaka (1). These ten members are to form the *Dharma-sabhā.* To call upon for any execution of work relating to the temple, on behalf of *Dharma-sabhā,* five brāhmaṇas are nominated.

The servants called Siṁhadvāra-Paḍiārī and Paramayātrā-Paḍiāri and their work :-

The siṁhadvāra-Paḍiārīs have to guard four important gates of the main temple, namely (1) the Jagamohana gate, (2) Southern gate (Dakṣiṇa-dvāra), (3) Maṇohi-dvāra and Tali-ghara. From among these four gates the guards of Jagamohana-dvāra and Dakṣiṇa-dvāra are to be elert day and night being present at their respective palces. At the other two gates, the gurds should be seen at the times of Bhoga-naivedya of the deities. They have to block the way by puting a wooden railing at the Aragala-gate daily after the completion of the dressing of the deities and after the Paśupālakas left the inner chamber when the Bhoga-naivedya is

performed. They have to drawn screen while Bhoga was going on and also close the door; and after end of the Pūjā the door is to be opened. During Ballabha-Pūjā, Avakāśapūjā and after dhūpa-dīpa at the time of Naivedya the gates of Dakṣiṇa-dvāra and Jagamohana dvāra should be closed. After termination of the Bhoga ceremony of the deities, these doors should be opened. After the Puṣpāñjali ceremony three doors namely Dakṣiṇa-dvāra, Jagamohana-dvāra and the door of the inner chamber are to be closed with seal and two gates such as Dakṣiṇa-dvāra and Jagamohana-dvāra are to be well guarded during night. These guards have to hold up a screen at the times of Naivedya during the festivals like Deva-snāna, Guṇḍicā and Rathotsava (car-festival). They are entitled to receive from the hands of the pilgrims and visitors different kinds of offering brought by them. They should not show any kind of hardship to the visitors by beating and scolding them mercilessly. When they (visitors) are returning from darśana, at that time they may softly request for any kindness (or tippings) from them.

They are to clear the spots from the inner chamber (Bhitara-gaṁbhirā)[28] as far as Jagamohana if any body puts rubbsih or dirt. At the time of Puṣyābhiṣeka when a procession consisting of Vādya (drums), Chatra (umbrella), cāmara, Kāhāli, etc. enter into the inner chamber where the deities are, and the Bhoga is performed, they have to make way for the Suāra-Brāhmaṇas to get near the deities. They have to follow with the Parīkṣā and others when they visit the inner chamber (Bhitara-gaṁbhirā). They are to carry on to the house of Parīkṣā, the Nirmālyas like flowers, flower garlands and flower-crowns (kīrīta) used by deities during the days of festival, after performance of Puṣpāñjali (offering of handful flowers). At the time of performance of daily dhūpas and during festivals, when the Parīkṣā (manager) is doing office work, these servants are to convey his orders to concerned persons, from time to time, and look after the performances.

The Parva-Yātrā-Paḍiāri's duty :-

The Parva-yātrā-Paḍiārī has to intimate to the parīkṣā regarding any festival on its previous day. He is also responsible to collect all necessary materials from Biśoyī and supply to concerned servants, before commencement of festivals. After termination of the festivals he has to collect the materials from concerned persons and remit to the Biśoyī. If Deula-Parīkṣā desires to distribute any Prasada to anybody, it is he who should fulfil the same.

The Roṣa-Chattiśā[29] service and its object :-

There are thirty-six servants appionted to assist at the kitchen of the temple. They are as follows :- tweleve servants who get water from the kitchen-well (roṣa-kua), four servants who wash rice, four servants who put the prescribed quantity of rice in the pots of different size, four servants who feed fuels to burn the culi, four servants who remove the boiled pots from culi, four servants to examine if the rice is boiled, four servants who keep the rice pots properly arranged. In this way thirty-six servants have been engaged in the kitchen (roṣa). The appointments of these servants being based under no objections of hierarchy or inheritence convension, a new man is to receive the honour of Śiropa (taken of appointment) from the Parīkṣā at his office (Beharaṇa) in the presence of Parakarana (head-clerk) and others.

Servants called Mahā-suāra, Khirī-suāra and Tiaṇa-Suāra and their works :-

The Mahāsuāra has to look after general cooked materials namely rice, curries of different variety, sweets made of colour, Paramānnam, Dal, etc. But, he

himself has to prepare a kind of sweet called Hari-ballabha. While carrying the cooked food for Bhoga to the inner chamber, the bearers have to tie over their nose and mouth with a cloth called Bagha-Mukhā, so that they cannot inhale the smell and polute the offerings. The Mahāsuāra has to keep the accounts of the pots while carried for Bhoga. Pānakam (tender coconut fruits), plantains called Amṛtapāni, salt, etc., kept ready for purpose of Bhoga, are to be counted by him carefully. He should examine and arrange the necessary food materilas for preparation of cooking. He should remain present near the deities by covering his own mouth and nose with a piece of cloth called 'Bagha-Mukhā' at the time of Bhoga. After the Bhoga, he has to count the pots in whic Prasādas are preserved and distribute the same among the Suāra (brāhmaṇas)[30]; and he has to keep in a bamboo-tray (tāṭa) the prasāda called Hari-ballabha which he himself has prepared and after closing the Tāṭa with a cover send it, for the Rājā through the 'Prasāda-Baḍu'. In the days of festival he should remain present along with the bearers of food-materials taken for Naivedya near the deities, even through a crowd of people including drummers, and persons holding chatras and camaras. On the day of Makara-saṅkrānti, he has to prepare a mixture with milk, sugar, Coconut and broken rice which should be kept in a pot and carried round the main temple (Beḍhā) before Naivedya of the deities. In the birth days of Rāma, Kṛṣṇa and Vāmana he has to prepare a sweet called Okhara[31], mixed with spices, namely cloves (lavaṅga), Cardamom (alaica), dry-ginger (suṇṭhi), longpepper (pippali), etc.

After Bhoga, he has to send the prasāda for the Rājā through Prasāda-Baḍu. The fruits like maṅgo, jack, etc. which are available in different seasons and brought for Naivadya, should be washed by Śuddha-suāra and then the Mahāsuāra (head-cook) should keep them ready for Naivedya and infrom this to the Paṇḍā who performs the Pūjā of the deities. If any variety of food materil becomes too saltish or less saltish and tasteless, then this cook is to be punished in the way of receipt of beating, etc. He has to count and put seal on the packets, contained Prasāda, which are to go for use of the Rājā; and he is answerable for any defect, found in the taste and quantity of these Prasādas.

The servant called Khirī-Suāra[32] has to prepare differnt varieties of liquid-food and carry them for Naivedya and place at the proper place. He is answerable if more of less salt added and made it tasteless. If it is found that more water is mixed in the milk, then the Gauḍa-Biśoyī[33] is answerable to it.

The servant knows as Tiaṇa-suāra[34] has to collect vegetables which are available during different seasons and prepare curries. He is also to prepare dal, curd and cuarry them to the inner chamber for Bhoga of the deities.

In the festivals days he has to prepare the curries according to his own estimates and discretion regarding variety and quantity. He is answerable for any tastelessness in the curries owing to addition of more less salt.

Duties of Paccili Suāra, Tula-Baḍu, Paṅti-Badu and Paṇā-suāra :-

The sevant known as Paṇā-suāra has to carefully preserve platains known Amṛtapāṇi and campā. In the milk he has to put sugar, cheese, cardamom, etc. and make it a palatable liquid drink (Pānaka) for the Naivedya and carry it to the inner chamber. When the deities are staying in the chamber of Anavasara, he has to prepare similar Pānaka (palatable drink) daily for offerings.

The servant known as Paccili-Suāra has to prepare pickles with fruits of emblic myronalan or myrtle (Amalaka) mixed with citron (ṭabhā) squash, lemon and

required quantity of spices. He has to handover this to Mahā-suāra counting before him. In the days of festival he has to prepare different varieties of pickles with addition of lemon squash in them for the offerings of the deities.

Tula-Suāra is a servant who, carrys on his shoulders all the cooked rice to the inner chamber of Bhoga. In the presence of Mahā-suāra he has to distribute the rice-pots to the Suāras in accordance to their claim. During the day of festival also he has to do the similar services. He has to give the account of the cood-rice, carefully arranging, and counting them to the head-cook (Mahā-suāra).

The sevant called Pankti-Baḍu has to keep the food pots in the chamber in a systematic manner when they are taken to the spot before Bhoga. The rows of the pots, containing food stuff, are four in number and they are called Śaṅkha-paṅkti[35], Cakra-Paṅkti, Gadā-Paṅkti* and Padma-Paṅkti (conch-row, disc-row, mace-row and lotus-row). Appart from these four rows, he has to arrange other five rows, called Cakra-Paṅkti (circular row), daṇḍa Paṅkti (rod like row), Pāika-muṭhiyā-Paṅkti (a grip of police like row), Pāñcaṅguliyā-Paṅkti (five-fingers like row) and Pāṇināliyā-Paṅkti (water drain-like row). After placing the food stuff on these rows, if there is any extra pots for Bhoga, as per direction of the Temple officers, then he has to place them accordingly and after Naivedya they should be distributed to concerning persons.

The services by Brāhmanas :-

During the month of Āśvina (September), a Brāhmaṇa called Hari Ratha is engaged in performance of pūjās of Śrī Vimalā *alias* Śrī Dūrgā (the goddess of omnipotence). As the Paṇḍās are not according to the Tantric system, a Vaidika brāhmaṇa has been substituted. The ceremonial performance called 'Sahasra-kuṁbha' (a thousand pitchers), another Vaidika Brāhmaṇa called Rāmacandra Mahāpatrā is engaged. On the 8th day of the bright fortnight of Āśvina, after great struggle appeared from the Paṇḍās, Mahārāja Mukundadeva settled the dispute as a result of which the present arrangement was made. In the day of Aṣṭamī (8th day) the Homa only is performed by the Paṇḍās who have to prepare sweets (Khajjā) for the bhoga of the goddess. A revised system was also introduced by Mahārāja Mukundadeva in his 10th Aṅka year[36], according to which, for twelve days big-fanning service has been introduced. It is called Baḍa-Pakhā-siṁhārī. In the same year (10th Aṅka) Mukundadeva decided that the Vaidika Brāhmaṇas are only entitiled to perform the pūjās of the goddess, but under no circumstance they undertake the Pūjās of Śrī Jagannātha and other deities which should be performed by the Paṇḍās only.

The servant called Tula-Baḍu and his duty :-

This servant, Tula-Baḍu, has to proceed with a light in his hand to show the way to the bearers of food stuff for Naivedya from the kitchen to the inner chamber, in between the period started from evening dhūpa (sandhyā-dhūpa)upto the end of puṣpāñjali. He should walk as many times as the bearers might carry the Bhogas to and from.

Roṣa-ghara-pakhāliyā and his duty :-

This servant has to clean spots where the materials for Bhoga were placed and removed at the inner chamber,soon after the puṣpāñjali is over. This cleaning should be accomplished by washing the ground floor .He is also to clean in a similar way kitchen and the culis of the temple.

The duty of Roṣa-Bingāruā :-

He has to clean the dirt accumulated in the kitchen by smokes.

The service of Roṣa-Kuāuḍa[37] :-

This servant has to drive away crows from the food stuff,holding a cane in his hand and being alert at all times ,starting from the morning-dhūpa up to the evening-dhūpa, while the food stuff are carried from the kitchen to the interior of the temple .In the days of festival also he has to do the same work.

The duty of Āsthāna-Paḍhiarī[38] :-

He is an attender of the temple office (Beharaṇa). He should carry out orders and attend to officers namely parīkṣā (manager),Beharā and Tolicha when they are doing office work.He has to call upon the concerned servants at the time of Dhūpa, Baḍa-siṅgāra and Bhoga. He has to escort parīkṣā when he goes home after office hour .After close of the office he has to put up the light in the stands.

The duty of a servant called Bṛndāvana Nāyaka :-

This servant called Bṛndāvana nayaka, during three festivals viz. Dolotsava, Deva-snāna and Guṇḍicā has to hold in his hand a flag called *Siñchuāneta*. He has to keep ready in his custody at Bāhāra-bhaṇḍāra the required materials for the above festivals such as, canopy (cānduā) cloth of festoon tied over pillers (Patinī), metal jar placed at the top of chariots (kalasa), emblem of crocodileface (Makara-Mukha), glass of the sun figure, glass of the moon figure, mirror of the moon (emblem), Bells, aureole (Phiriphiri?), metalic water jars betel-leaf like silver ornament (Pānapatri), glasses, gold vessels, etc. ornaments. He has to count each article while handing over it to the concerned servant and after termination of the functions he has to return them, as per list, to the store-keeper. He has also to supply the required articles and ornaments to the servants who are engaged in adorning the deities, and receive these articles from them after end of the function.

Duty of the servant called Maṇḍaṇī Bantiyā :-

During the festivals of Dola, Devasnāna and Rathotsava, he has to look closely with scrutiny after the dressings and adoration of the deities to find out any defect in them. The defects, if noticed by him, have to be rectified according to this instructions.

A servant called Brāhmaṇa Samardhā and his duty :-

The servant named Brāhmaṇa Samardhā has to prepare powder of spices like mustard or rape (soriṣa), nutmeg (jāiphala), etc. and make shares of the powder as per requirement for cooking of different varieties of curry and sweets for Bhoga. He has also to do the same work in the days of festival when the quantity and variety of such preparations are more than the ordinary days.

The servant called Śūdra-samardhā and his duty :-

His duty is confined to pownding at the granery of the Temple some materials used for preparation of foods and sweets. These materials are mostly rice, mung, wheat, turmeric, Methi, etc. and supply the same to the cooks, engaged in the temple kitchen, in due time. In the days of festival also he has to do the same service.

A servant called Roṣa-śuddha-Pāika[39] :-

This servant has to guard day and night at the gate of the kitchen. He has to search the store-keeper (Mekāpa) when he goes home from the ware-house (sara-ghara) so that no theft would occur. He has to report to the manager (Parīkṣā) if any fraud is made by servants relating food materials.

A servant called Mahābhoyī and his duty :-

This servant has to keep in his custody the milk brought to the temple by cow-herds tribes (gauḍa). He has to prepare curd, cheese from milk and cheese

from curd, as per requisitions made by the cooks, by measuring the milk in full unit, half-unit, one-fourth and three-fourth of units and preserve them in earthen pots. In the festival called Dudha-Malaṇa (milk festival) he has to proceed at the precession. During the ceremonial occasions relating to Kṛṣṇa, the cowherd boy, he has to pour the milk in the house as per instructions before Dudha-Malaṇa festival. He has to soke a cloth by curd during the Makara festival. On the day of Makara, three cow-herd (gauḍa) servants have to carry three loadings (bhāra) of curd pots on their shoulders and go round thrice the main temple before the said curd pots are taken inside the temple for Naivedya of the deities through the custody of Mahā-suāra. In the birth day ceremony he has to supply cream.

The duties of Rūpakāra-Mahāranā :-

The servants of this category have to re-paint and repair if damages occured in the vimanas or wooden-seats of the deities by mice, etc. They have to place wooden foot-steps in the shope of a flown lotus flower. If any damage is found in the pedestals Vīmāna and wooden images of the deities caused by mice, then they are to be re-paired by them along with the toys like parrots, swans, etc. seated upon the Vimānas. They are also to build necessary toys viz. parrots, swan, elephants, etc. to place on the roofs of the chariots, used in the car-festival. they have to use the Mutha-daudi (grips of rope) applied as a brake to make a straight running of the chariots while they are draged in the car-festival. They have to build wooden images of Devaki (mother of Kṛṣṇa), Vasudeva, (father of Kṛṣṇa), Kaṁsa (demon king of Mathurā) Vak and Śakaṭāsura (the demons) for the performance of Śrī Kṛṣṇa's birth day ceremony. So also, for the festival of Śrī Rāma's birth day ceremony they have to build the toy images of the kings of solar dynasty (sūrya-vaṁśa) including Śrī Rāma, Lakṣmaṇa, Bharata, Śatṛghna, Sītā devi, and the demons like Rāvaṇa, Kuṁbhakarṇa and the monkies, etc.

The duties of Karmāra (smith) :-

A servant, called karmakāra-sevaka, is appointed to do minor and temporary iron work and smithery in the temple and also to fix the iron nails in the chariots during the car festival. He has to prepare all kinds of iron implements and articles kept in the store house. During Dola festival he has to fix the wooden arches (torana) and also set up the golden jars at the top of chariots. While decorating the chariots, he has to fix up on the roof the symbols of the Sun, the moon, the stars including gold and silver emblems which are to be welded. After close of the car festival, when the cars are dismentaled and sold their particles to the public, he has to remove all the iron nails and store them in the warehouse of the temple. When the deities remain in the Anavasara quarter he has to prepare four sets of iron utensils including pans, each numbering three, and to handover these articles to Daitās and Patis who are engaged in the sacred service of the deities.

A servant called Pathuriā and his duty :-

This servant is appionted to repair and renovate stone in any part of the temple displaced or broken. He has to repair and make pits with stone constructions for the purpose of Homa. The old pillars and supporters of the temple, if found weak or partially damaged should be repaired by him.

The servant called Uttara-sevaka and his duties :-

This servant is posted to cover the tops of the chariots, ready for performance of car-festival. For this purpose he has to get the required number of cloth pieces from the store house and stich them inaccordance to make fit for top covers, etc.

Duty of the servant called Tāmarā Mahāranā :-

This servant has to prepare silver ornaments as well as several utensils, vessels, buckets, plates, water jars, etc. for the temple. He has to get the required quantity of gold and silver after weighing them at the store, and prepare the house hold utensils for the temple. Regarding preparation of copper and other metal vessels he has to get corresponding metal from the store after weighing them before the store-keeper and take them to his home where he would make them and submit at the store office in a proper time. He has also to repair the damage utensils used in daily performances of the deities. All such utensils required in the days of festivals, should be prepared by him only. For this he has to receive the necessary chemicals from the estate.

The duties of Paṭṭarājathāṇi :-

The above servant has to supply the silk wears of the deities as per instructions. For the ceremony of yajño-pavīta-dhāraṇa (wearing of sacred thread) he has to prepare the silk yarns of five different colours. He has also to prepare silk threads attached with floral-nut in them to swin the golden garlands and ornaments, used for the deities. For this he has to receive the silk yarn from the estate as per weight required for the purpose and while remitting these materials to the estate he has to weigh them accurately.

A servant called Sumāśvā and his duty :-

This servant is to assist in all kinds of masson work and carpentary. He has to handover necessary pieces of log for different kinds of work. During the Candana festival and other festivals he has to be engaged in construction of sheds, maṇḍapas (platforms with roof), etc. In the festival days of Dola-Yātrā and Devasnāna he has to fix up pillars at Dola-maṇḍapa and extend a temporary pendal in front of it. He has to prepare the bamboo mats which are put upon big logs to use for climbing the chariots during Ratha-yātrā and for carrying upword and downward the deities, Balarāma, Jagannātha and Subhadrā. On the occasion of Indrotsava festival he has to raise a banner of Indra (king of paradise) called 'Indradhvaja' before the deities. This festival of 'Indrotsava' (flag hoesting) should continue for seven days, during which period the flag attached at the top of the pole should fly in the night and made down in the day time. He has to get cloths from the store house to warp the flag post and return the said cloth to the store after end of the festival. He has to tie over bamboo mats surrounding the quarter of Anavasara from which place he has to remove the mats and deposit at the store after the ceremony of Anavasara is over. He is also to do such duties in the Rājā's palace if required so. He is to repair the damaged portions, if any, at the palace.

A servant called Subā-sara-ghara and his duty :-

In his own custody he has to keep in a separate store house all varieties of iron nails, implements and necessary articles for construction of chariots.

A servant called Citrakara Mahāranā and his duty :-

While the presiding deities are staying in the quarter of Anavasara, this servant, called Citrakara-Mahāraṇā has to paint three images separately in canvas (paṭa) pieces, which are installed on the vacant seats (Pīṭha) in the temple for darśana (view) by the general public. To cover with cloths these three Paṭṭas, he has to get the cloth from the store. During the car-festival, this servant has to accomplish all the piecemeal paintings, wherever it is found necessary. During a festival, called Aparājita (undefeatable), he has to paint similar proxy figures of the three deities to instal on

the seats of the inner chamber. For covering of these seats, he has to secure cloths from the store. On the occasion of the birth day ceremony of Śrī kṛṣṇa, he has to paint a figure of the universe, containing the figures of Ṛṣis (sages) and devas (celestial beings). During a festival called Madanamūrti he has to paint a figure of cupid (Kandarpa) on a Paṭa (canvas). In the birth day ceremony of Vāmana, he has to paint the wooden image of Trivikrama. He has to paint the walls and pillars of the Guṇḍicā Temple where the deities are staying for nine days during Guṇḍicā-Yatra. During the birth day ceremony of Śrī Rāma, he has to paint the wooden images, of Śrī Rāma; Lakṣmaṇa, Bhrarata, Śatṛghna, Sītādevī, and the monkies and demons. He has to paint the figures of Jaya-Vijaya, the two gate-keepers, installed at the entrance of Jagamohana. For this work the required cloths and colours should be obtained by him from the estate.

A servant called Jauā[4c] and his Duty :-

This servant is to seal by lac the store house (Bhaṇḍāragṛha) daily during night. Apart from this, after the offering of Hari-ballava Bhoga, he has to attach the lac for putting seals on the doors of the main temple (Deula) and Piṇḍikā. He has to rub the scarlet plye made of lac on the pictures painted in the Guṇḍicā temple where the deities are installed during the car festival and on the painted images carved out on the chariots. In addition, he has to give scarlet coatings of lac to the pictures, painted at different spots of the temple.

A servant called Cunarā-Muduli and his duty :-

The above named servant has to repair any damage found on the temple or on the walls or any other spot in the temple. He has to receive payments towards cost of lime, used in such works, from the Governing Body of the temple. He has to get three lamp-vessels, made of clay, from Kumbhāra Biśoyī (Head potter) on the day of each Ekādaśī (eleventh day of each fortnight) and twenty-four measure of Maṇikel (?) of oil from Ākhaṇḍala-Biśoyī and three pieces of new cloth including three sheers of rice from the store-house. With all these he has to prepare the great lights (Mahādīpas). After the evening Dhupa the Panda has to burn these Mahādīpas which should be carried by this servant (Cunarā-Muduli) to the summit of the temple where he should place them in burning condition along with there more burning lights called Candra-jyoti (the Moon-luminary). After this, he should come down from the top of the main temple. Aiming at the spread of these Mahādīpa a king named Puruṣottamadeva had constructed the Bhoga-Maṇḍapa (so that it would not obstruct the Mahādīpa, viewed from a great distance). The above servant has to bring down these Mahādīpas from the top, in the next morning. He has to cut down any tree if grown on the temple, with a chopper, taken from the warehouse of the temple. During Makara-Yātrā he has to rub lime on all the four sides of the temple. In the festivals of Snāna-Yātrā and Guṇḍicā, he has to rub while lime on all parts of the Guṇḍicā temple. On the occasion of Śiva-rātri, he has to rub the lime in the eight śiva temples called 'Aṣṭa-sambhu'. He has to construct a chain of light-vessels in the Snāna Maṇḍapa where the bath ceremony of the deities takes place. This should be in a similar model as found near the store house. He has to construct a chain of light wares in the Guṇḍicā Temple during the car festival, when perpetual lamps would burn. He has to rub lime and place the Lion pedestal in proper order after the deities are on it at the termination of the car festival.

A servant called Kumbhāra-Biśoyī and his duties :-

This servant has to supply daily the earthen wares as per requisitions made

by the Temple administrators. He has to supply all kinds of clay pots different size and shape, plates, Jars, etc. etc. as per requirement by the temple authorities. On the days of extra Bhogas, he has to supply extra number of pots. In the days of festivals also he has to supply as many earthen-jars as would be needed. This service of the potters, was started from the time of the kings of the Ganga dynasty when they lived in one street. But, afterwards, while Kapilesvara deva of the Solar dynasty began to reign this country, the second settlement of the potters was made for immigrants who were given the same work and prevelage as entrusted upon and enjoyed by the formerly settled potters. To dig clay they have been granted two Bātis[41] of land for each group. They are entitled to receive Prasāda, as granted in the time of Narasiṁhadeva[42] during the festivals like Makara-lāgi and Sātapuri-Bandāpanā[43]

The service of a sweetmeat maker who prepares Jogāḍa-Piṭhā :-

This servant has to prepare a sweet called Baḍaḍāliṁba (big pomegrenate), Sāna-ḍāliṁba (small pomegrenate), Sadhuvomari (?) Citau, Hariballabha-Māṭhapuli, Cakā Iṇḍuri, Patalā Iṇḍuri, Chennā Gajā, Maṇḍā Baḍa o Sāna Maṇḍā, Amālu, Citau, Pāpuḍi, Gajā, Sātapuri, etc. sweets made of flour are prepare by this servant. During the festival days, a large quantity of such sweets are prepared. He has to prepare the stipulated variety of sweet as per old convention and they are ready for Naivedya, he has to handover them in bamboo tray to Mahāsuāra who is in charge of all type of cooked materials for offerings. After end of the duties of these cooks, the guard of the kitchen called 'Roṣa-Pāika' has to search each of these servants before he leaves for home.

The cook called Sāliāpiṭha suāra :-

The above servant has to prepare all important sweets made of flours. The varieties which he has to prepare are Baḍa-nāḍi, Jhilli, Kākarā, Guttakākarā, Sara-laḍu, Baḍā, Chenā-laḍḍu, Chenā-māṇḍua, Pārijātaka, karpura ki;....... rua......sarapuli, golabaḍa tipuri, Suāraghobiḍi, Kāhala puli, etc. There is a separate quarter in the kitchen called Roṣa suāra ghara where they store the required materials including spices for the purpose of preparation of food stuff and sweets. The quantity and variety of raw-materilas, are to be kept separately for separate preparation as ascertained beforehand and brought them all by weighing from the Temple clerk (deula-karaṇa). He is, therefore, responsible for supply of food-materials and sweets as required for different ceremonies in proper time. This servant has to carry along with other Piṭhāsuāras, the sweets made of flour and kept in bamboo trays and well covered with cloths for Naivedya (worship) of the deities. They have to cover their mouth and nose by cloth while carrying these Bhogas from the kitchen to the inner chamber.

The duties of Tolibho :-

This servant is to be appointed by the Rājā's from time to time by issue of turban to tie on his head, as the service is not hereditary and to be claimed by his kins men like other services. In the time of Mahārāja Puruṣottamadeva's reign during his 29th Anka year, in the 30th day of the month of Vṛścika (December-January) and on the 14th tithi (day) of the bright half and on Sunday, he (the Rājā) ordered to tie turban over the head of one Balabhadra Paṇḍā whom he appointed in the honourable office of Tolibho and for this purpose, as per orders issuded to the Parīkṣā (Manager), a Turban-cloth, called (Gopīnāthpuri-Khaṇḍitā', was awarded to him (Balabhadra Paṇḍā). In the time of Mahārāja Nṛsimhadeva, during his 5th Aṅka year, on the 25th day of Kanyā and on the 14th day (tithi) of the bright fortnight and

on saturday, one Banamāli Mahāpātra, the Śingārī Paśupālaka was appointed in that post (Talibho) with awards of two pairs of cloths to him. In the 4th Aṅka year of Mahārāja Mukundadeva and on the 30th day of Mithuna, according to the order of the king to the then Parīkṣā (Manager) named Śrīcandana Mahāpātra, one ..... Mahāpātra[44] was awarded Siropā (turban) for the post of Tolibho and allowed him only the previlege of holding the sacred cane in the temple service. In the 23rd Aṅka year of Mukundadeva and on the 5th day of Kanyā the Rājā issued his order to Parīkṣā Ananta Paṭanāyaka, one Sabhādhyakṣa - Mahāpātra's[45] son, Narasiṁha Paśupālaka was awarded the Śiropā (turban) and appointed as Tolibho. In addition, he was given the title of Sabhādhyakṣa-Mahāpātra and for this he was awarded the honour of Śiropā (turban close). From the 33rd Aṅka year of Divyasiṁhadeva and the 4th day of Dhanu (Pauṣa) it was announced in the temple of Puruṣottam before all the temple officers including the Parīkṣā (Manager) about the death of the Sabhādhyakṣa-Mahāpātra who was the son of Mādhava Mahāpātra. As no information of his successor came forth, his brother, Jagatā Mahāpātra was honoured by issue of orders being appointed as Tolibho, and his son, Lakṣmaṇa Mahāpātra was posted as Sabhādhyakṣa-Mahāpātra with receipt of Śiropā. They both were awarded the turbans in the temple and walked there with due ceremonial system. He possessed the orders, written by the Rājā in his own hand. This order was sent to him through the Dewan of the Rājā. The order was received from Bhīma Ratha[46], the Rājā's Devan, by the Temple Parīkṣā as signed in the 33rd Aṅka (of Divyasiṁhadeva) on the 27th day of Vṛścika (November). Since then, they both started executing the powers of Tolibho and Sabhādhyakṣa respectively an upper cloth known as 'Cudiyabhodā (?) pāchhuḍi'. His son also received as award two cloths named śrīkāpaḍā (used by the deities)and Dakṣiṇā-lugā (southern cloth).The officer designated as Tolibho has to got a seat equal to the seat of parīkṣā and it was alloted in favour of Tolibho, Jagadballabha Mahāpātra.

A servent called Pāhāntikabāṭa phiṭā and his duty :-

Daily at early in morning this servent has to get the manager (Parīkṣā), head clerk (Para-karaṇa) and other offiecers in whose presence he has to remove the seals of doors before they are opened by him.

A servant named Eṅkā-sevaka and his duty :-

He is to act as an attender of the manager (Parīkṣā).He has to go where parīkṣā intends him to go. When in absence of the manager any thing is required from the store house, he has to get key-bunch from Parīkṣā's home and open the store with the help of Head clerk (Para karaṇa) and make supply of materials so required and then close the store house through the Head clerk. Then, he should close the store-house and put seals on the door and return the seal and key-bunch to Parīkṣā at his home. Then, he should wait at the store house and guard it carefully. Before going on tour to any temple village on duty, the manager has to entrust upon one of the responsible offers of the temple under whom he has to continue his duty and responsibility while issuing to and receiving from the temple servants any articles or articles used in daily performance of ceremonies of the deities. During the festival of Makara, for eighty four Bhogas, the materials required for this purpose should be collected on the previous day and brought by him for scrutiny by Parīkṣā. At this time he has to hold up a lamp and keep the said mater in proper order and also report if any defect in quantity or quality is noticed by him to the manager in whose presence it should be done. If any visitor comes for interview of Parīkṣā he has to do the duty of a messenger, if Parīkṣā permits, by inviting the members of Dharma-

sabhā to attend in any meeting at the temple of Śrī Nṛsiṁha (near the Mukti-Maṇḍapa) where the Sannyāsīs (sages) and Brāhmaṇas meet to get to consider about any dispute between parties. This servant, Eṅkā, has to report about the result of such disputes to Parīkṣā who is also to act as executive officer, in such matters. If any temple servant's line has become extinct, his property including the preveleges of temple service are to be sold. In such a situation, the Eṅkā-Pāika has to handover the orders from Parīkṣā together with the relevant emulments to the purchaser of the same. During the festivals of Deva-snāna and Guṇḍicā, on the occasion of Pahaṇḍi-Vijaya, this Enkā-Pāika is to invite Daitās and Patis whose presence in the said functions is essential. He is also to get the Śiropās (turbans) from the store through the Head-clerk (Para-karaṇa) and give them to Parīkṣā for his approval, after which he has to handover the same to the Daitās and Patis, as per conventions. At the time of Puṣpāñjali when the moving images (utsava-pratimā) is taken on Vimāna in procession, he (Eṅkā-Pāika) has to get two emblems made of silver and gold, from the store house, and attaching them in a banner (patākā) he has to hold it and go with the said procession. After close of the function he has to return these two emblems with the flag at the store house. In case the flag has become old and sworn, he has to remit it to the store clerk and get from a new flag. During the days of festival when the Prasādas for Rājā are sent to Rāja Kaṭaka (royal residence), this Eṅkā Pāika is to accompany with bearers of Prasāda and remit the same to Rājā. For the festival of Aparājitā Aṣṭamī (Mahāṣṭami in the month of Āśivina), when some required materilas are to be brought from the village of Beraboi in Lembai Paragana, the Eṅkā Pāika has to take the order-garland (Ājñāmāla) from the deities and take it to the Kārji (Head man) of the said village.

The servant called Dhānya-ghara-Kottayita and his duty :-

This servant has to store the required quantity of paddy after measuring them through......(used in the temple), for beating and preparing rice as per daily demands. As per temple convention for the daily offerings of cooked rice, he has to supply three grades of paddy in stipulated quantity as stated below for beating and preparing rice by Kutayitas :-

The first grade i.e. the supper-fine rice, Oriya-cavals, measuring twenty-seven Nautis[47] of paddy is given for out-turn of ten Nautis of super fine rice. The second grade is called Bagaḍā for which twenty-five Nautis of paddy is given to the Kutayitas to get ten Nautis of rice as its out-turn. The third grade is coarse rice paddy measuring twenty-four Nautis for getting the outurn of ten Nautis of rice from the Kutayitas. In this way, daily thirty Nautis of rice is supplied for preparation of cooked rice for daily offerings of the deities. For preparation of Makara-Bhoga, the Kutayitas have to place at Dhānya-ghara (granery) the first grade of rice filled in two pots made of gold and silver which they should get from the store house.

A servant called Dhāna-ghara-jaguā-Pāika[48] and his duty :-

This servant has to guard the granary (Dhānya-ghara) and to keep watch on the account of collection and expenditure of the paddy. He is also to safeguard the store (Paddy-store) from any theft and immediately report to the Manager if any loss or embzzelment occurs.

A servant called Dhānya-ghara-karaṇa and his duty :-

This servant is to measure by a Nauti contained cakra (disc) mark, all kinds of paddy brought by tenets of different villages of the temple Estate. He should see that the paddy brought by them is free from dust and chaff without grain. He has to

give the required quantity of paddy to the Kutayitas well measured and receive from them the rice as per accounts. He is also to supply the necessary quantity of rice daily for Bhogam with measurement.

Beharā Gotha Biśoyī[49] and his duty and necessity for keeping the cattles :-

This servant should manage the cow-herds (Gauḍa) appointed to look after the grazing of the cows, belong to the temple, in turns. These cowherds are to milk the cows supply milk at Dhūpa-ghara (milk-store) of the temple. These cows are kept in the village of Rāyuḍi situated in Chabiśakunda Daṇḍapāṭa (Taluka).From the cowherd he has to select the cows which give milk and get them to puri for the purpose of milking. After getting dry, the cows are to be sent back to the village Rāyuḍi.He should watch if the Gaudas have mixed water in the milk or taken for selling purpose.These servants are paid their wages on monthly base from the Makhasa-grāma (grant village) which belongs to the temple.He has to examine and count the number of cows,kept at Rāyuḍi village once in every six months.

The service of pāṇi-buhā-sevā :-

This servant has to keep a pot filled with water to wash the feet of all the temple servents when they enter the temple in the morning.Similarley he has to keep a pot filled with was for wash of feet before the servents enter into the kitchen.

A servant called Guātnka Biśoyī :-

He is expected to do business of betel outside the temple and he has to supply everyday the required number of betel and betel nut for performance of Dhūpa.He is also to supply as much quantity as is required during festivals. Either in ordinary days or in in the days of festival he has to supply this whenever they are needed.

A servant called Bhaṭṭa-sevaka and his duty :-

This servant has to sing the songs daily in the temple sprading the great glories of the deities. He has to enter into the temple by holding *tālas* (bell metal drums).

Cinnara Mahājana and his duty :-

This man has to carefully examine the gold ornaments worn by the deities He has to verify the quantity and weight of each ornaments used by the deities, so that no fraudulent excle would occur. He is also to weigh the camphor and musk used for the deities.

Necessity of Ratha Brāhmaṇa who belongs to Ātreya-gotra :-

In the jurisdiction of Puruṣottama Kṣetra (Puri), when any consecration ceremony (Pratiṣṭhā) of temple, Maṇḍapa, etc. would take place, it is this Ratha Brāhmaṇa has to undertake the work. He is also to perform the works of Ācārya (Presiding-worshipper) during the twelve festivals (dvādaśa yātrā).

A servant called Siputi Mahājana and his duty :-

He has to stich the required garments including wearings for the deities. The garments for Sri*. Jagannatha should contain the conch (śaṅkha) and disc (cakra marks. Similar marks are to be given on the garments of Śrī Balabhadra. But garments used by Śrī Subhadrā should contain the mark of a lotus flower, and that by Sudarśana a mark of mace (gadā).

A servant called Ghaṇṭuā and his duty :-

This servant has to get a gong from the store house to beat on it at the times of dhūpa and in the days of festival. He has to return the gong (ghaṇṭa) after close of the function.

The duty of a servant called Upāṅga :-

This servant is to play a musical instrument called Khanjuni (like a gong) during the performances of Dhūpa (thrice), Avail Baḍa-siṅgāra; apart from the festivals of the deities.

A servant called Ghia-parasā and his duty :-

This servant has to get on every day ghee, mustard and betel leaf from the ware-house (saraghara) and after boiling them he should pour it on the food-stuff prepared for Pūjā.

A servant called Vaṁśigāra[50] and his duty :-

This servant has to paly on a flute (Vaṁśī) at the time of the dhūpas, Baḍasiṅgāra, festivals and also at the time of dance.

A servant called Deula-Daṇḍāsi and his duty :-

This servant has to guard the temple day and night. He has to salute Parīkṣā and clear the crowd from the way when he goes into the temple. If any visitor intends to go into the temple, keeping unallowed materials out side, he should guard such materials without any loss and return to its owner when he comes out.

A servant called Dvāra-dalāi and his duty :-

The servants to the above designation have to guard the Lion-gate and the gates of south, west and north, all the four gates of the temple. They have to sit at these gates being appearable to the public. They should remain present when Parīkṣā use to go anywhere in the temple work. They should not allow the non-Hindus (Muslims) or low caste people to enter into the temple. As the western gate was closed from the time of reign of Mahārāja Kapilesvaradeva of the solar dynasty, there was no necessity of a gate-keeper to post there. If any theft occurs inside the temple, then these servants have to obey the orders of Parīkṣā and help him.

The services of Aṣṭa-śaṁbhu (Sight sivas) and Aṣṭa-Caṇḍī (Eight goddesses) and regulation of the same :-

The Śūdras (non-brāhmaṇas) are to perform the services like bathing and adorning with flowers and sandal woodpaste to the Aṣṭa-śaṁbhus and Aṣṭa-caṇḍis; but the brāhmaṇas are to handle their Pūjā (worships) and Bhoga (offerings) ceremonies. The prasāda of these gods and goddess should be despatched daily to the Rājā if he stays at Puri. But, the Prasāda of these gods on the Śivarātri festival must reach the Rājā at whichever place he was living at that time. Similarly, the Naivedya-prasāda of the eight Caṇḍis (Aṣṭa-caṇḍī) should be taken to Rājā on the occasion of Mahāṣṭami or the 8th tithi of the bright fortnight of Āśvina (September-October). The Parīkṣā (Manager) is entitled to receive every day Prasāda of these gods and goddesses.

A servant called Tīrtha Māṭiyā and his duty :-

This servant has to get clay from three important tīrthas (sacred tanks) such as Mārkaṇḍeya Tīrtha, Narendra Tīrtha and Śveta-Gaṅgā Tīrtha.

The servants called Kṣetrajāguā-Mājhi[51] and his duty :-

These servants are the guards of Kṣetra (Puri town) and the Śāsanas (brāhamaṇa villages). They are responsible for any loss of property of the inhabitants of the above places by theft. They are expected to catch their and recover the theft property and produce the criminals before Parīkṣā for trial. If the thief escapes and the property could not be recovered, then the Kṣetra-jagiā-Mājhī should make good of the loss. These servants have also to do the household service at the houses of Parīkṣā and Para-karaṇa.

The service of Vādyakaras :-

A band of drummers consisting of twelve for palying different type of musical instruments, is appointed as stated below :-

Two drummers who hold two drums called Kotha-Baidya and two persons beating on them from behind. By their side is person playist Vijayaghoṣa (sound of victory). Another person has to play Piḍa-Baidya and another play Tāla one is to blow Turi[52] (pipe) and two sets have to play Kala-Baidya two each. Thus, the total number of the party is twelve. They are to play at the time of rituals, Avakāśa, Tri-dhūpa, Puṣpāñjali, Baḍasiṅgāra ceremonies and during all festivals. This drumplay should take place at the Lion-gate (Siṁha dvāra). They are also to proceed before the deities in the car-fesival.

The appointment of Guhāriyā-Pradhāni and his duty :-

The servant is also an attender of the Manager (Parīkṣā). He has to call any Brāhmaṇa servant of the temple according to instructions of the manager. He has to punish or rebuke any temple servant does any wrong or irregularity while performing any service. If any dispute or quarrel between two parties of the temple servants would appear, this Guhāriā Pradhāni has to take them to the Sanctum of Maṇḍapa (Mukti Maṇḍapa) for award of justice. On that Maṇḍapa the Brāhmaṇas, learned people and sannyāsīs would be performing japa (utterance of god's names silently and devotionally). After they settle the disputes between two contesting parties the Guhāriā Pradhāni has to convey the result to Parīkṣā for execution and taking action in accordance to the award of justice. At the time of free feeding of Mahāprasāda to Brāhmaṇas and poor people he has to take the burden of distribution of Prasāda among them. If any service of the temple falls vacant due to death or extinction of line or transfer to another servant, the amount of money should be realised from such source (transaction of property) through Guhāriyā Pradhāni by the manager (Parīkṣā). The rent, so collected, should be remitted through him at the Estate Treasury. The materials required for performance of Mahājapa (by brāhmaṇas) for the Rājā, he has to collect them from the manager as per stipulated account. He has to send to the Rājā wherever he might stay, through Phula-Baḍu, the sacred-rice. (Akṣata) handed over to him by brāhmaṇas who consecrated the rice for Rājā's increase of prosperity and fame, after termination of Homa (sacrifice). During the festivals he has to invite those whose presence in the temple is necessary. So also, in the time of car festival he should inspect the spaces between the main temple and the chariots and call the Daitās and Patis for Pahaṇḍi-Vijaya.

The servants called Paharā sevaka and their work :-

They are to guard the four sides of the temple as far as Jagamohana and also the minor temples within the premises of the temple.

The duty of a servant called Cuhana :-

He is a servant who looks after the horses, belong to the Temple Estate. He has to place a big drum called Nāgarā on the back of a selected horse. If Parīkṣā intends to punish any one by blows, then he should be present before him for execution of such work.

The duty of a servant called Dihuḍiā :-

If any moving image (Utsava-vigraha) during festival is carried outside the temple, then he has to proceed by the side of the image with a brilliant light (Dihuḍi) containing double wicks in his hand.

Duty of a servant called Dayaṇāmāli :-

This servant is to look after the flower-garden of the temple which he should

thrive with Dayaṇā (a holy herb) together with different herbs of flower, trees and creepers. He has to give water at the trunk of each tree and creeper. Daily he has to supply Dayaṇā-branches for Dhūpa, performed thrice a day. He has to plant scented flower trees in the garden. For use of Rājā he has to take flower garlands on silk-trays after they are offered to the deities. For Rāj's offer of Puṣpāñjali (handfull of flower), he has to prepare garlands and bunches of scented flowers and of white colour and supply them to the Rājā.

The duty of Ratna-Kama-Vindhāṇī :-

This servant is appointed to make the jewels used for the deities. In these jewels there are precious stones including gold. This servant has to get from the store after they are carefully counted and weighed by Parīkṣā and prepare the required varities of ornament. Then, giving these ornaments fc· all, they should be carefully counted and weighed by Parīkṣā before they are received from the said Ratna-Kama-Vindhāṇī. If any number of precious stone or gold are found less in the ornaments, then the Ratnakama-Vindhāṇī has to bear the entire loss and bound to pay the cost to the temple Treasury.

A servant called Ratha Kama Vindhāṇī and his work :-

This servant has to prepare all kinds of ornaments, utensils, etc. by gold and silver which he should take from either the Temple Treasury or purchase them from market as per weight required for. He has to submit these finished ornaments, utensils, etc. to Parīkṣā after weighing each article before him to keep in the store house. He will be responsible for any loss of weight in the gold or silver which he had taken from the store-house.

The service of Baḍhei-sevaka[53] :-

When there occurs a double Āṣāḍha (June) in the Hindu calander, the new bodies of the three (? four) images should be built and for which nim logs of particular type are to be collected. For this purpose this servant has to go to the woods with Brāhmaṇas and after selecting the spoted old Nim tree the logs should be cut down and carried on parts being covered by new cloth. These logs are kept in a quarter called *Karma-kuṭi* under the possession of Daitās and Patis. The Baḍheis (carpenters) have to carve out three images of the sacred logs (dārus). After this, they are painted by Citarakaras (painters) who have to start colouring the new images only after the work has inagurated by Daitās and Patis. The three carpenters who accomplish the building of three images (Balabhadra, Jagannātha and Subhadrā) are bestowed with three pairs of cloth. The completion of the image should be ended seven days before inauguration of the car festival. After this, the carpenters are engaged in building the chariots in advance of which they are awarded with three pairs of cloth. They have to measure the cars as per old convention. These Baḍheis are also engaged in construction of temples, Maṇḍapas, etc., relating to the main temple. For cooking purpose they have to supply every day cooking implements like hand-spoon, etc., made of wook and coconut.[54]

Appart from the above works, he has to construct thatched houses during the festival of Candana. He has to prepare the required number of wooden bars to tie at the back of each deity in order to lift it while they are carried out side during the fesival day Rathostava (car-festival) and Jyeṣṭhābhiṣeka (coronation ceremony). They are to prepare wooden pedestals and fix them upon boats which the deities are placed during Candana or swimming ceremony. They are also to prepare three

big fans (Ālaṭas) attaching close with axles of the chariots in a beautiful manner. These fans are used when the deities sit on the chariots.

The wood cutters service :-

These servants have to prepare wooden planks for use in the car festival.

A service for playing Vīṇā (musical instrument) :-

According to this service one is appointed to play Vīṇā (musical instrument) at the time of ceremonies like tooth-cleaning (dar-pana), etc., early in the morning, of the deities. In addition to this during the ceremonies of midday and evening including Baḍa-singāra and puṣpāñjali, he has to paly Vīṇā in scientific way as prescribed since the old days.

A servant who prepares sacred-mark (citā) by silver or gold :-

This servant has to cut in prescribed shapes of the sacred-mark (citā) by thin plates of silver or gold to attach on the forehand of each deity in different varieties such as the sacred-mark of Balabhadra is Ūrdhva puṇḍra, and that of Jagannātha and Subhadrā are tilaka-mani-tilaka-cūrṇa and lotus respectively. These marks being made of silver frame should be attached to the form of all the three deities together with ornaments of precious.... brought from the store. During the days of car-festival similarly sacred-marks of silver should be adorned together with flame ornaments (instead of jewels and precious stones).

A servant called Revā and his duty :-

This servant is to blow a musical instroment called Revā (?) in a scientific tuning at the time of morning, midday and evening ceremonies, Baḍasingāra, Puṣpāñjali etc. and in the festivals.

A servant called Bhitara-Gāyāṇī and his duty :-

This servant has to sing particular songs, stricts following the system of music and without any defect in tune (svara) and turned timing (tāla-lays), at the time of the ceremonies of morning, midday and evening, Baḍasingāra and Puṣpāñjali. Service of twenty-four Veśyās (gauing damsels and their n....). Twenty musicians to form a music and dancing party for the temple service is necessary :-

These people belong to a particular group (Sampradāya) consisting of ten persons. They perform the entertainments by dance and music at Jagamohana during Dhūpa (three times in a day), Baḍa-singāra and other festivals. Four persons beating Tāla and six damsels engaged in dancing near the door, from one Sampradāya. They have to sing in the time of ceremonies which are performed in the morning, midday, evening including Baḍasingāra, and Puṣpāñjali. They also perform dance and music in similar way in the festival days of Candana yātrā. These performances should strictly be followed as per śāstra or musical scince without any defect.

Musicians appointed to play Taṁbura (musical instrument) :-

Ten persons who play Taṁbura and fourteen persons who play other musical instuments are appointed to play music at the time of dhūpas (morning, midday and evening), Baḍasingāra and Puṣpāñjali, These entertainments should be performed at the gate of Jagamohana only.

The servants called 'Copadāra' who undertakef the fanning service :-

This is a temple-peon service. Eight copadars (peons) have to do the service of fanning the deities at the rate of two for each deitiy. They are to hold canes with silver and gold handles. The fanning service should be done in Tri-dhūpas or Dhūpas of three times in a day, and they should keep standing in the temple at other times.

The service of Minna Nāyaka :-

He has to gather the temple-servants at precise time the precise person whose duty is required for the daily functions. He has also to report to Parīkṣā regarding those who are present and who are not present in the temple. He has to take with his to the residence of the Rājā some musicians and dancing girls as per requisition.

The service of Ksetra-Vaidya or the Town Doctor :-

The servant has to organise medical treatment of those who fall ill among the temple staff, or Brāhmaṇas or Sannyāsis or any other poor men or women, free of cost. For poor he has to make due provision of their dietes (pathya) also through the Manager (Parīkṣā).

A servant called Śastra-Vaidya (surgeon) and his duty :-

He has to perform all sorts of surgical treatment to the temple staff, Brāhmaṇas, sannyāsis and the poor people who suffer from boil or wound.

A servant called Pāhāḍa-ghara-Mekāpa and his duty :-

He is to supply the required number of garments and cloth pieces to the concerned servants for use during the days of festival. He has to get these clothings from and return to the store-keeper. He is also to keep the account of cloths given to washerman and take the returned cloths from him. The cloth which is put on the ground during festivals when the deities are carried, its length and breadth should be four by two hand-measure. All these cloths should remain in his custody untill they are returned back to the store-keeper.

The duties of Sara-ghara-Mekāpa who is in charge of the store relating to food-materials :-

This servant has to collect from the store, after submiting a list and getting approval from Parīkṣā at his office all the materials required for cooking the food stuff for Bhoga. Each item of material so collected from the store house should be carefully weighed or measured by Bhoga-Biśoyī at the store house. After getting them to Sara-ghara (store of the kitchen) he should keep them in his custody with proper care. He has to get rice from the Kutayis of paddy and store the different varieties of rice, dal together with vegetables and spices in the Sara-ghara after weighing each article before him. He has also to keep with him the measures and weights including balances for weighing and measuring each articles in his possession. He has to appear before Roṣa-Pāyika when he goes home and stand for a thorough search by the latter. He has to put seal on the doors of the kitchen store (Roṣa-sara-ghara) during night before he starts for home.

A servant called Beṇṭa-Bindhā who assists in hunting ceremony of the gods :-

The following auspicious days have been selected for the purpose of hunting of the deities :- The 5th day of the bright fortnight of Māgha, Phālguna new moon day, Sivaratri, the 8th, 12th, 14th and 15th days of the bright fortnight and the 1st day of the dark fortnight of Phālguna (February). He has to go on cathching fish and give that fish at the residence (palace) of the Raja.

The service of Chatra-dhara-sevaka :-

This servant has to hold a well decorated big umbrella called 'Meghāḍambara-chatra' and stand at the gate of Jagamohana. He has to carry on all the used cloths, of the deities in the days of a king of the solar dynasty of Orissa, appointed another servant separately to hold the umbrella called 'Vīra-Chatra' (hero's umbrella).

A servant for holding Suvarṇa-cāmara :-

This servant has to hold and use the Cāmara (a fan made of plume of yak's tail) during the festivals and ceremonies like dhūpa (three times in a day), car festival, Candana yātrā, Makara yātrā, etc. After end of the functions he has to return the Cāmara along with the Chatra to the store-keeper.

The holder of Ratna-Alapaṭa or Jewel-fan :-

This servant has to do the fanning service standing at the gate of Jagamohana while the ceremonies like Dhūpas, Baḍasingāra and Puṣpāñjali are being performed. In the summer he has to fan the deities from a closed range near the Lion-pedestal (siṁhāsana). In all the festivals he has to the same service at the front of the deities.

A servant called 'Kānśakāra' who prepare articles in bell-metal :-

He has to make gongs which are beaten at the time of Dhūpas. In the festivals of Ratha-yātrā and Dola-yātrā he has to prepare the symbols of the Sun and the moon which are hung upon the canopy. For performance of Snāna-yātrā (bath-ceremony), he has to prepare bigmirror by bell metal in which the entire body of each image whouled be reflected. For preparation of these articles he has to take the required quantity of char-coal and bell-metal from the store-house beforehand.

The purpose of a servant called Aṣṭalohi :-

He is a smith who does work with eight kinds of metal. For the general usage of the temple he has to prepare, Ārati (sacred light) stands used at the time of Dhūpa and dīpas or oilwares in brass, small and big bells (ghaṇṭa) used in the car festival and Dola-yātrā, small images in copper, gold and silver. He has to prepare the images of gold and silver at the temple only and that those of brass and copper also he may do there. Those metals which would be received from the store house would also be submitted to the store keeper as per weight and quantity of the respective metals. For such preparation the necessary quantity of char coal, etc. should be given to him under the orders of Parīkṣā.

The service of Bāuris or the gardeners :-

The servants of this category have to prepare tops and gardens, belong to the temple. They have to show trees, prepare fancing and construct small huts in the gardens. Daily they have to prepare garlands and crowns (kirīṭa) with flowers which they collect from the garden. They have also to supply such garlands, etc. during the festivals of Ratha Yātrā, Candana Yātrā, Dola Yātrā, etc. They have to cut some flower threes to appear like rows of umbrella. They should keep with them the spades, choppers including needles, and threads made of the fibre of plaintain-barks (Paṭa sūtra). They have to receive the implements from the Estate Office the temple. They should live in the huts constructed within the premises of the gardens and fetch fruits in time for Bhoga of the deities.

A servant who is in charge of the milk-store of the temple :-

This servant is responsible to measure the milk stock which is brought by the Cowherds (gauḍas) in every day and report the account to Parīkṣā. He has to inspect and make searchings of those who are engaged in preparation of curd and cheese so that no misdoing would occur. He should keep himself alert against any sort of theft in this affair.

A servant called Bhoga-Biśoyī and his duty :-

This servant has to get the required quantity of rice and dal from the store after weighing or measuring them before Parīkṣā and handover the same to the clerk (Mekāpa) in the charge of Sara-ghara (kitchen-store).

Dudha-ghara-Biśoyī and his duty :-

This servant is in charge of the milk and cows. His work is to conduct milk from different milk centres belonging to the temple and give them to store clerk by measuring each item of milk.

A servant who blows Vīra Kāhāli :-

This servant is appointed to blow Vīra Kāhāli (Hero's trumpet) during the ceremonial occasions of Dhūpa (thrice in a day), and Puṣpāñjali. He has also to blow the hero's trumpet during the festivals; and in these days when the Prasada is going to be dispatched to the Rājā's palace.

A servant who blows Joḍākāhāli[55] :-

This servant has to blow a two fold trumpet called Joḍā-kāhāli at the moment when the ceremonies like Dhūpa (thrice a day), Baḍasingāra Puṣpāñjali the dancing by damsels would be performed and also during the festivals.

A servant who beats Mardala[56] (drum) :-

He is to beat a drum called Mardala in the ceremonial occasions like Dhūpa (thrice a day), Baḍa-singāra, Puṣpāñjali and in all the festivals.

A servant who blows Pāṇi-śaṅkha :-

He has to blow Pāṇiśaṅkha (hand conch) when in the early morning the temple doors are opened. When Rājā visits the temple he has to blow the same conch. He should follow the deities blowing the conch when they are carried for Candana Yātrā.

A servant who blows Dhūpa-śaṅkha :-

This servant, called Śaṅkha-Māhārī has to blow the conch at the time of Dhūpa (thice a day), Baḍasingāra, Puṣpāñjali and in all festivals.

Appointment of gardeners in the topes of Padma-kadali :-

He is to supply everyday, counting the following varieties of plantains, at the kitchen store, Amṛta-pāṇi, Bontāla, Pāṭakapurā, Bilāsa-Kadali, Gandha-tulasī, Muguni, Kalā-muguni, Kāṭhiyā, etc.

Servants called Capa-dalāyī and their work :-

They are deemed to be the expert in sailing boats in the water. During the festival of Candana-yātrā when the deities are placed on boats in pond called Narendra-Talau they have to sail the boats in it as per custom and practice. In addition to this they have to keep the vessels ready in the Chilika-lake to take all the deities from Puri to some secured part of the country when arrival of enemies or the Mohammedan raiders under evil motives towards the holy town of Puri is speculated. Among these deities the presiding three images of Balabhadra, Jagannātha and Subhadrā are also included. While traveling in the Chilika lake they have to use long bamboos for quick sail of the boats.

A servant who is supplying roaps for the festival of Ratha yātrā :-

He has to collect the necessary quantity of coir from Parīkṣā and prepare eight roaps, each measuring one hundred and twenty hand measure (hāta), to be used two for each chariot. The roap which is prepared for pulling the chariot of Jagannātha should be eight folded and that of Balabhadra and Subhadra should be seven and six folded respectively.

A servant called Bāsanmajā[57] sevaka and his duty :-

Early in the morning he has to take all utensils made of brass, copper, silver and gold from the store and clean them with rice flour, tamarind fruits and coir and after cleaning them he should deposit at the store house. He has to do the same service for Dhūpa (thrice a day) and for festivals also.

A servant called Maṣṭhi-vāḍi :-

He has to place a silver pot filled with sacred water on the back of a tamed elephant (belong to the temple) and get him round the temple thrice before that water is used in the coronation ceremony which takes places in the full-moon day of Jyeṣṭha (May).

Appointment of peons in the temple service :-

Daily there should be six peons attend the office of Parīkṣā. If any tenent from the temple villages intends to interview Parīkṣā, then one of the peons has to take him inside after obtaining permission from his boss. They have to carry out the orders of Parīkṣā. If any temple servant is absent, they have to find out and call him or his substitute immediately to perform his duty. They should remain present with alertness at the time when the dancing entertainment by girls before the deities was going on and while Parīkṣā goes inside the temple. They should also stand alert at the time when Rājā visits the example for darśana.

A descriptive account of the bhogas (offerings) and the materials required for preparation of sweets :-

A scented sweet called Kaṁsiṁdurudaṣṭa[58] (?) :-

(1) Dal of black-gram, 2 seers, (2) Rice 3 seers, (3) Salt two māḍas (weight equal to two māḍas of gold coin, (4) Asafoctide 5 cinnās, (5) Plaintain leaf 2, (6) Fuel-stick 20 and ūmullu 2, a small container made of clay and a pot to keep near the deities.

A kind of sweet called Gajamaṇḍā :-

(1) Rice - flour which should be made into paste and perpare ball like*shell filling it with Pura (sweet and boiled gram-powder mixed with sugar). Two of such sweet on its (2) Rice 1/4 seer, (3) Salt 2 māḍas (4) green-gram 1 seer (5) Anna one seer (6) Tinkāya 6, (7) ghee one chaṭāk, (8) Sugar (sakara) 5 palas, (9) gur 1 viśā and 1 pala, (10) Cardamom 5 māḍas (11) Cinnamom 5 māḍas, (12) asafoctide 1 māḍa (13) 40 fuel-sticks, (14) one claypot and (19) a half clay pot.

Boḍi-maṇḍā :-

The process of the preparation of this sweet is same as the above mentioned sweet. The variation is only its smallness in size. For its preparation the required materials are : (1) Rice-1 seer, (2) Salt 1 māḍa, (3) Tenkāyi 1, (4) Chenna 5 palas, (5) rape or mustard 2 māḍas (6) Gur 2 palas, (7) Sugar (sakara) 1 pala, (8) fuel-stick 5 pieces, (9) Clay pot 3.

Gaiḍā Piṭha :-

It is also to be prepared as described before (in the case of Jaga-maṇḍā) with Pura in the ball-shell, fried with ghee. (1) Rice 1 seer, (2) Salt 1 māḍa, (3) Tenkāyā 1, (4) 20 pieces of fuel stick and, (5) one clay pot of half size.

Kolapuli :-

Rice-flour mixed with black-gram flour and scented spice should be made in to paste being kneaded with ghee and then fried.

For this the required materials are :- (1) Rice 1 seer, (2) Black-gram 1/2 seer, (3) Salt 2 māḍa, (4) Maṇikhā 5, (5) ghee, (6) 5 palas sugar 8 palas, (7) Tenkāya 1, (8) Allaṁ 3 palas, (9) Amṛitapāṇi banana 6, (10) 6 pieces of fuel-stick, (11) asafoctide 2 cinnā (12) Cinnamon 1 māda, (13) Four mukullu and (14) 1 big clay pot.

Māṭha-puli[59] :-

Rice flour mixed with black - gram powder and scented spices should be made into disk shaped cakes after kneading the flour with ghee and them boil the

cakes in ghee in fryingpan. The materials required for this preparation are (1) rice 1 seer, (2) black-gram 1/5 seer, (3) Salt 12 ma (māda) (4) ghee 1 maṇakā, (5) sugar 1 pala, (6) gur 3 pala, (7) asafoctide 1 cinnā, (8) 5 pieces of fuel-stick and, (9) clay-pot 1.

Sara puli :-

As stated before (in the case of Māṭhapuli), after mixing the rice flour with black-gram powder, they should be fried with ghee and kneaded. Then, small cup shaped cakes should be made out of it. Inside the each cup put a little quantity of butter and close its mouth. Then, mixing with butter keep it in a clay vessel. The materials required for this preparation are. (1) rice 1 seer, (2) black gram 1/2 seer,(3) ghee 2 māḍa, (4) sugar 5 pa (pala), (5) Amṛtapāṇi banana 4, (6) ...... Maṇika, (7) cardamon 1 māḍa, (8) asafoctide 1 cinnā, (9) pepper 5 cinnā, (10) cinnamon.... cinmā (11) 14 pieces of fuel-stick and (12) one small clay vessel.

Ghṛta-puli :-

After mixing rice flour with black-gram powder as said before and make the whole into a four equal anglar shape (square shaped) and under the boiled ghee fry the cake. The materials required for this preparation are : (1) rice 1 seer (2) black-gram 1/2 seer, (3) salt 2 māḍa, (4) 6 Maṇika of ..... (5) sugar 8 palas, (6) gur 5 palas, (7) Amṛtapāṇi banana 8, (8) asafoctide 2 cinnā (9) cinnamon 1 māḍa, (10) pepper 1 māḍa, (11) cardamon 1 māḍa, (12) five pieces of fuel-stick, (13) five large clay pots and (14) one small clay pot.

Talapunayā gholo baḍā :-

Mix the above stated articles with black-gram flour and prepare with it ball like cakes of big size. The materials required for preparation of this cake are : (1) black-gram 1. 1/2 seers, (2) Salt 2 māḍa (3) ghee 10 maṇikās, (4) sugar 1 pala, (5) gur 2 palas, (6) banana 20, (7) pepper 4 māḍas, (8) cinnamon 4 māḍas, (9) asafoctide 3 cinnā, (10) Allaṁ 1 pala, (11) 10 pieces of fuel sticks.

Sanna Cūḍā :-

Mix the above stated materials with black-gram powder and small pieces of coconut. Then, prepare small ball like cakes and fry them under boiled ghee. The materials required for this preparation are : (1) black-gram 1/2 seer, (2) ghee 1 maṇikā, (3) pepper 2 māḍas, (4) Amṛtapāṇi banana 8, (5) Tenkāyā 1, (6) asafoctide 1 cinnā, (7) nutmag 2, (8) cloves 1 cinnā, (9) fuel sticks 3 and 1 pot.

Kākkarā :-

Mixing sugar with rice flour fry it in the boiled ghee and pour in it pura. The materials required for this cake are : (1) rice 1/2 seer, (2) ghee 2 maṇikā, (3) sugar 4 palas, (4) Amṛtapāṇi banana 4, (5) pepper 1 māḍa, (6) milk 3 maṇikās and (7) 3 pieces of fule stick.

Appamallu :-

Mix the rice flour with milk and sugar. Then, prepare rasa (sweet fluid) out of it which should be kept along with butter in a lotus leaf, placed in the clay pot. The materials needed for this preparation are : (1) rice 1 seer, (2) sugar 1/4 pala, (3) gur 2 palas, (4) pepper 1 māḍa, (5) 2 pieces of fuel-stick, (6) clay plates (sara) 2 and (7) clay trais (telāṇi) of big size 2 and (8) one Kuḍuvā (earthen pot)

Caḍāi ledda :-

Af first small cakes are to be prepared with mixture of rice flour, gur, cheese, and nutmeg which should be boiled in a sweet liquid (rasa). For this, the materials needed are as follows : (1) rice 1 seer, (2) ghee 1/4 manaki, (3) gur 1/4 seer, (4)

sugar 1/4 seer, (5) coconut 6, (6) cheese 1/4 seer, (7) cardamon 4 māḍas (8) clovs 1/4 cinnā, (9) nutmag 5 cinnā, (10) 2 pieces of fuel stick and (11) one clay pot.

Karpurakeli :-

It is a kind of salad or a mixture of rice (oriya) flour, cheese, banana of Amṛitapāṇi type and other rasas (juice). The materilas requrired for preparation of it are : (1) rice 1/2 seer, (2) ghee 1/4 maṇikā, (3) cheese ten palas, (4) migoda 1 maṇikā, (5) Amṛtapāṇi banana 5, (6) cardamom 1 māḍa (7) pepper 2 māḍas, (8) sugar 4 palas, (9) gur 2 palas , (10) cloves 1 cinnā, (11) nutmag 2 cinnā, (12) two pieces of fuel stick and (13) one clay pot.

Maṇḍuā :-

After making a mixture of rice flour, cheese and different kinds of juice put it in a clay pan after kneaded properly. Then, mix ghee in it and boli. The materials required for this preparation are : (1) rice half seer, (2) ghee 1 manika weight, (3) sugar (khaṇḍa-sākara) 3 palas, (4) gur 1 pala, (5) coconut 1, (6) pepper 2 cinnās, (7) two pieces of fuel sticks and (8) two clay vessels.

Joyo Apāmālu :-

Prepare a mixture of rice flour, gur, sugar, etc. and juices (rasas) and make it a paste by adding a little quantity of milk. Then prepare cakes upon a cup like lotus leaf before boiling them in the clay pan with ghee. At the paste stage it should be well kneaded. For this preparation the following materials are required : (1) rice 4 seers, (2) salt 2 madas, (3) ghee 14 maṇikā, (4) gur 2 viśās, (5) sugar 4 palas, (6) pepper 2 māḍas, (7) coconut 1, (8) milk 1 seer, (9) fuel - sticks 20.

The cakes should be put into butter and mix ginger in it.

Dharmasarna-Laddu :-

Mix the rice flour with gur, ghee and juices of different variety and prepare cakes and put them in the boiled ghee after being kneaded properly. For this preparation the following materials are required :- (1) rice 10 seers, (2) ghee 32 maṇikās, (3) sugar 8 viśās, (4) gur 2 viśās, (5) pepper 3 palas, (6) nutmag 6 māḍas, (7) cloves 2 māḍas (8) camphor 2 cinnās, (9) cheese 2 viśās, (10) 20 pieces of fuel-sticks, (11) two clay pots of small size and 4 of bigger size and (12) one clay jar.

Nānamāṇa :-

Mix rice flour and cheese and prepare paste being kneaded. Then hour the fried coconut pieces, pura within the ball like cakes made of it. For this preparation the materials required are : (1) cheese 5 palas, (2) rice 1/4 seer, (3) coconut 2, (4) ghee 1 māṇika, (5) sugar 4 palas, (6) gur 1 pala, (7) gur 1 pala, (8) pepper 2 māḍa. (9) two fuelsticks and (10) one clay pot.

Chennā-gajā :-

Mix cheese with gur and prepare cakas. Then put them in the boiled ghee. After it, put sugar on them. For this the following materials are necessary : (1) cheese 12 palas, (2) ghee 2 maṇikā, (3) sugar 6 palas, (4) two pieces of fuel-sticks and (5) one clay pot.

Sara-kuṁbha-laḍḍu :-

Mix rice flour, cheese, sugar and Migaḍa and prepare cakes being fried with boiled ghee. Then keep all in the butter. For this the materials required are : (1) rice half seer, (2) cheese 2 palas, (3) sugar 2 palas, (4) Migada (sara) 1 manika, (5) ghee 2 maṇikā, (6) pepper 1 māḍa, (7) camphor 1 cinnā, (8) four small sized clay pots and (9) four pieces of fuel-sticks.

Kuari-gajjā :-

Mix rice flour, cheese and sugar together and prepare big size cakes which are to be fried in boiled ghee. For this preparation the required articles are :- (1) rice 1/4 seer, (2) cheese 2 palas, (3) sugar 3 palas, (4) ghee 1 maṇikā, (5) pepper 1 māḍa, (6) two pieces of fuel-sticks and (7) clay pot (āṭikā) 1.

Hariballabha :-

Mix rice flour, cheese, sugar and juices (rasa) of different varieties including soices together and prepare small cakes out of it. Then, put the cakes in the boiled ghee and after well fried they are to be so soaked in sugar water being well saturated and cut into pieces. For this preparation the following materials are required : (1) rice 3 seers, (2) ghee 8 maṇikā, (3) sugar 2 viśās, (4) gur 10 palas, (5) cheese 4 viśās, (6) pepper one-fourth pala, (7) cloves 4 māḍas, (8) nutmag 6 māḍas, (9) camphor 1 cinnā, (10) 20 pieces of fuel-sticks and (11) two clay vessels.

Narasingha-Vallabha :-

Mix the rice flour with cheese, gur, and other flavoured juices and prepare cakes. They are to be boiled in ghee, after which each cake has to be sugar-coated. For this the following articles are required : (1) rice 2 seers, (2) cheese 1 visa, (3)ghee 2 maṇikā, (4) sugar 10 palas (5) gur 5 palas (6) pepper 4 māḍas, (7) nutmag 1 māḍa, (8) camphor 1 cinnā, (9) cloves 5 cinnā (10) 5 pieces of fuel-sticks and (11) 4 clay pots.

Sāna-chennā-laḍu :-

Mix cheese with rice flour, gur and scented spieces and prepare small cakes with it. Then boil the cakes in ghee. The articles required for this preparation are : (1) cheese 15 palas, (2) rice half seer, (3) ghee 1 māṇaki, (4) sugar 5 palas, (5) gur 1 pala, (6) pepper 2 māḍas, (7) nutmag 5 cinnās, (8) 3 pieces of fuel-stick and (9) one clay pot.

Pārijātaka :-

Mix cheese, rice flour, gur and scented spices together and put it like a flower called '*Pārijātaka*'. Then boil it with ghee. For this preparation the articles required are : (1) rice 1 seer, (2) ghee 1 maṇikā, (3) cheese 5 palas, (4) sugar 2 palas, (5) gur 2 palas, (6) pepper 5 cinnas, (7) nutmeg 2 cinnas, (8) cloves 1 cinna, (9) four pieces of fuel stick and (10) one clay plate (sara).

Baḍa-Ḍālimba :-

This preparation was introduced by Śrī Mukundadeva, the king of Orissa.

Mix rice flour, ghee, gur and scented spices together and prepare round shaped small cakes with that paste. Then, boil them in the ghee after putting them together to form like a tennis-ball. For this preparation the articles required are : (1) rice two and half seers, (2) ghee 8 maṇikā, (3) sugar 1 viśā, (4) gur 1 viśā, (5) pepper 6 māḍas, (6) cloves 1 māḍa, (7) nutmag 2 māḍas, (8) 10 pieces of fuel-stick and one bigger and one smaller clay pots.

Sāna-ḍālimba :-

Mix rice flour, ghee, gur and scented spices together and prepare cakes to make them in the shape of ḍālimba fruits after boiling in ghee. The materilas needed for this preparation are : (1) rice 1 seer, (2) ghee 1 maṇikā, (3) sugar 3 palas, (4) gur 2 palas, (5) cheese 2 palas, (6) pepper 5 cinnās, and (7) three pieces of fuel-stick.

Baḍa Logā pasanu[60] (7) :-

At first mix flour, gur, ghee and juice together make it a paste and prepare cakes like citric fruits. Then boil the cakes with ghee and give coating of sugar. For

this preparation the following materials are required : (1) rice 1 seer, (2) ghee 6 maṇikā, (3) sugar, 1 viśā, (4) gur 15 palas, (5) pepper 2 māḍas, (6) nutmag 1 māḍa, (7) camphor 3 pa (?)[61] cinnā, (8) 8 pieces of fuel stick and one big clay pot.

Sāna Sodha (?) :-

At first boil flour mixed with sugar in ghee. Then, put it in well boiled gur before preparing cakes. For this the following materials are needed : (1) rice 1 seer, (2) ghee 1 maṇikā, (3) sugar 3 palas, (4) gur 2 palas, (5) pepper 1 māḍa and (6) two pieces of fuel stick.

Khairu Cura :-

Mix rice flour with ghee and cheese with ghee before boiling them together in gur to make a paste to prepare cakes. For this preparation the following materials are required : (1) rice 1 1/2 seer, (2) ghee 2 maṇikā, (3) sugar 10 palals, (4) chees 1 viśā, (5) pepper 3 māḍas, (6) nutmag 1 māḍa, (7) camphor 1 cinnā, (8) 4 pieces of fuel stick and (9) two clay vessels.

Cittau piṭhā :-

Mix rice flour with powdered coconut fruit and prepare a liquid by adding water in it, before frying on a disk fromed clay vessel, placed on the fire. For this preparation the following materials are needed : (1) rice 2 seers, (2) salt 1 māḍa, (3) coconuts 4, (4) three pieces fuel-stick and, (5) one clay tray and one clay vessel.

Soma Cakuli[62] :-

Mix rice flour with powdered coconut fruit and prepare liquid by adding pure water in it. Then rub a little ghee in a clay pan put on the fire before pouring in it a measured quantity of liquid to form disk formed cakes. For this the following materials are needed : (1) rice 1 seer, (2) ghee 2 manika, (3) sugar 1 pala, (4) coconut 4, (5) 3 pieces of fuel - sticks and (6) one clay vessel.

Amṛtakundi :-

Mix cheese, plantain of Amṛtapāṇi variety and sugar together. Then, put in it scented spices and keep it in a clay pot. For this the following materials are required : (1) sugar 1 viśā and 10 palas (2) cheese 2 viśā and 10 palas, (3) Migaḍa or milk 4 māṇikā, (4) plantain of Amṛtapāṇi variety 20 fruits, (5) pepper 4 māḍas, (6) camphor 5 cinnās, (7) one clay pot and one straw ring on which the pot is placed.

Angavāsa-Paṇā :-

It is the sugar water mixed with scented spices for drinking purpose. The required materials are : (1) sugar 10 palas, (2) pepper 1 māḍa, (3) camphor 1 cinnā and (4) one clay pot with a straw-ring.

Chennā-paṇā :-

It is the sugar water mixed with cheese. For this the required articles are : (1) sugar 8 palas, (2) cheese 4 pala and (3) a small clay pot.

Sara-paṇā :-

It is the sugar water mixed with milk (migaḍa). For this the required things are : (1) sugar 4 palas, (2) milk (Migaḍa) 1 māṇikā, (3) pepper 5 cinnā and (4) one small clay pot.

Sara-gajā[63] :-

Mix rice flour with cheese, milk, ghee and sugar and make it paste. Then, prepare cakes out of it and boil them in ghee till they are well fried.

These cakes are to be sent for daily use of the Rājā along with Hariballabha and other varieties of sweets.

For the above preparation the following materials are required :- (1) milk 20 māṇikā, (2) rice 1 seer, (3) pepper 6 māḍas, (4) plantain of Amṛtapāṇi variety 16 fruits, (5) camphor 5 (pa)** cinnā, (6) ghee 7 māṇikās, (7) six pieces of fuel sticks and (8) one clay vessel.

Ghaḍikā-paṇā[64] :-

The materilas required for this are : (1) milk 25 māṇikā, (2) sugar of Khaṇḍa variety 15 palas, (3) sugar 10 palas, (4) pepper 6 māḍas, (5) camphor 1 cinnā and (6) one small and one big clay pots.

Sara paṇā[65] :-

For this the materials required are : (1) milk 5 māṇikā, (2) sugar 2 palas, (3) camphor 2 cinnās, (4) pepper 1 māḍa. All these are to be mixed together.

Goṭṭi Basādohi :-

Mix in a clay pot of boiled rice with two seers of milk, two palas of sugar, five cinnās of pepper and one cinnā of camphor. They, boil them with four pieces of fuelstick. After well boiled prepare bail like cakes and put them in a caly vessel.

Kuḍiki Basā-dohi[66] :-

For this the following materials are needed : (1) 5 māṇikā milk, (2) 1 pala khaṇḍa[67] or sugar, (3) 1 cinnā pepper, (4) two pieces of fuel stick and (5) one clay pot for preparation of curd.

Amṛta-dudha :-

For this the following materials are required :- (1) milk 5 māṇikā, (2) Khaṇḍa (sugar) 1 pala, (3) one caly pot full of curd which are to be kept in a clean caly pot.

Cokādahi[68] :-

For this the following materials are required : (1) milk 4 māṇikās, (2) sugar 4 palas, (3) 1 māḍa pepper and (4) a clay pot.

In the above mentioned sweets including several other varieties of preparations for offering of the deities were introduced by Mahārāja Mukundadeva in his 27th Aṅka and in the 14th day of the month of Kanyā (Āśvina-kārttika). The order of the Mahārāja was declared by his Dewan (minister) named Mahesh Dāsa.

At the time of the morning dhūpa it is necessary to make offering of Dahipakhāla i.e. a pot full of boiled rice washed with water and added curd in it. Then, adding in it three pieces of Cardamom and a little salt the pot is kept ready for the offering. Along with this offering there should be other varieties of cooked food such as three pots containing Amṛta-Kheciḍi[69], three big pots containing Kānikā-kheciḍi, nine pots filled with Boyabattala[70] (?). Apart from these pots of Prasādam, some other varieties called Iṇḍuri-piṭhā six in number Kadali-puli six in number, ghianaḍi four in number, Āriṣā four in number, Karpūra Keli two in number, Chennālaḍu three, Paṇā oen, Baḍaḍāliṁba three, ghairi (?) cura three, Sānaḍāliṁbha twelve, candrakānti three, sarāpāpudi four, Bāṇa paiḍa (water coconut fruit) two, pāṇi-bāsa (scented water) three pots, bittle leaf numbering fifty, bittle nuts ten. All these numbering ninty-three in total are to be placed for the morning offerings.

Mahārāja Mukundadeva has prepared the following varieties for the mid-day offering of the deities :-

Three pots full of Beṣara, four pots full of Dali, four pots containing Aṭakāli, three pots of Kānikā (Paramānnam), three pots full of Mahura (curry), three pots full of curd, one pot full of Amrtadudha i.e. milk mixed with sugar and plantains of Amṛtapāṇi variety. Apart from these offerings the following sweets are also included : Baḍa-nādi four, Tippuri four of big size, Sikasāḍa-Baḍā (?) twelve, Ghola-Baḍā eight, Takkuvā (?) four, Baḍa-Kānti[71] four plates, Baḍa-kākarā four clay-plates, sāna-sudda thirty two, Kakara twelve, Kanti twelve, Chennā three and milk four clay pots,

Pārijātaka three clay plates, Haṁsakeli four clay plates, Cadhai-leddā seven clay plates Kadali Baḍā thirty two in number, Apamālu twenty two in number, candrakānti three, coconut Maṇḍā[72] three, scented water three pots, fifty bittle leaves and five bittle nuts.
Mahārāja Śrī Mukundadeva has prescribed the following offerings of the evening dhūpa (sandhyādhūpa) of the deities :- Sākara three pots, Goṭādahi four pots, eight sara-pāpuḍi, Basādahi three pots, six pots of cahlā-pakhāla, twenty seven Marica laḍu, twelve Māṭhapuli, Suāli[73] three in number, three channālaḍu, three candrakānti, Gasāpāni (scented water) and one hundred bittle leaves, and three bittle nuts.

For the Baḍasiṅgāra Bhoga the following offerings are necessary :- Three pots of Paramānnam or Kānikā, four Ārisā, four Baḍa-ḍāliṁba, three Karpūrakeli, sānacuḍā twelve, three gharāṭakuā (?), one plate of Sara, four chennālaḍu, three pots of scented water, 100 bittle leaves and fifteen bittlenut.

During the Ballabha-Pūjā the offering should consist of five Battulo[74] (?), three pots of Kāñji, three pots of Guṭikā-dahi (curd), two Nāḍis, four chennālaḍu, four sarapuli, sara and ghola baḍā four, three pots of scented water, and three bittlenuts.

Starting from early in the morning upto the performance of bedgoing ceremony in the night, during all the Bhogas, three pots of Kānikā-khecaḍi are to be placed for offering. For preparation of one pot of Kānikā-Khecaḍi for Jagannātha, the following materials are required : (1) 1. 3/4 māṇa of rice, 1 māṇa of Dal, 2 mādas of pure salt named Sareḍāluṇa[75], 1 3/4 māṇikā ghee 1 1/2 mādas of cardamom, 6 cinnās asafoctide, one clay vessel to pour boiled rice, 20 pieces of fuelstick, three kuḍuās (clay pots of big size) and one clay pot of small size.

"Here in the Telugu MS. a note is given as follows :- 'A note is found in the margin of the original runs follows : 'M R R Y Honoured Latchmyah these lines turned so crooked as I write very late in the night also in half light. I further beg to excuse me."

An offering, called Bāla-Khecaḍi[76], reddish like copper, should be prepared with the following materials : (1) rice 5 seers, (2) 2 seers of Das, (3) 2 māḍas of salt called Baṇadāluṇa (?) (4) 1 kuñcā ghee, (5) six cardamoms (6) 1 māḍa asafoctide, (7) 14 clay pots (kuduā) and 1 vessel.
Dahi-Kuḍuā :-

For preparation of this, the following materilas are required:- (1) curd made of cow-milk, mixed with a pot of boiled rice, 1 māṇikā (?) oil (?)[77] and 1 pala gur.

For preparation of malli-pakhāla, the following materilas are necessary. (1) Three Boḍas of milk turned into curd is to be mixed in (2) boiled rice of three māṇas. For this (3) three clay pots should be used including (4) six pieces of fuel stick, (5) Cardamom numbering six, (6) one coconut fruit (7) two māḍas of salt and (8) three clay vessels (sara).

For preparation of Amṛtamaṇḍā the following materials are necessary and it should be prepared by mixing of Milk with five plantains, five cinnās of pepper, two cinnās of cloves fix one cinnā of nutmag, one cinnā camphor, and four palas of cheese. They are to be mixed together and kept in a clay pot.

For preparation of two Hāta-Iṇḍuri and four Baḍās, the following materials are required : (1) blackgram amounting two Māṇas, (2) two Māṇas of rice, (3) three māḍas of salt, (4) nine palas of gur, (5) one coconut fruit, (6) three plantain leaves, (7) one māḍa of asafoctide, (8) 30 pieces of fuelstick, (9) one big clay vessel and (10) one clay pot.

For preparation six pieces of Kadalipuli each weighing 3 palas, the following

materials are necessary :-
(1) Chennā 18 palas[78], (2) rice one and half māṇas, (3) half māṇa of blackgram, (4) 2 māḍas of salt, (5) six māṇikas of ghee, (6) three palas of sugar, (7) twelves palas of gur, (8) plantains of Amṛtapāṇi variety numbering 12, (9) one coconut fruit, (10) one māḍa of cardamom, (11) six cinnās of pepper, (12) 8 cinnās of coubeb (spices)[79] (13) six cinnās of asafoctide, (14) 18 pieces of fuel stick, (15) one clay vessel and one pot.

For preparation of two Ghiyanāḍis and two sarakhajās[80] weighing 10 palas each item, the following materials are needed: (1) rice 1 seer, (2) four māṇikas of ghee, (3) eight palas of sugar and (4) 16 pieces of fuelstick.

For preparation of four Āriṣās, each weighing 3 palas (total 12 palas), the following materials are required : (1) rice one māṇika (?), (2) one māṇika of ghee, (3) 1/4 māṇa of cleaned Til, (4) 2 palas of sugar, (5) 3 palas of gur and (6) three pieces of fuel stick. For preparation of two karpūra Nolis each weighing one pala (total palas), the following materials are required : (1) 0.7 1/2 māṇa rice, (2) one māḍa of til, (3) 1/2 māṇika of ghee, (4) 1/2 pala of sugar and (5) one piece of fuel stick.

For preparation of three chennālaḍu, and four vessels of Hariballabha, weighing 27 palas in total, the following materials are required : (1) half māṇa of rice, (2) one māṇika of ghee, (3) 12 palas of sugar, (4) 5 palas of gur, (5) one māḍa of pepper, (6) three cinnās of nutmag, (7) five cinnās of cloves, (8) six palas of cheese, (9) two pieces of fuelstick and (10) four clay vessels.

Sara-Baḍā-Pheṇi, each weighing 13 1/2 palas. For this the required materials are : (1) 1/4 māṇa of rice, (2) two māṇikas of ghee, (3) one pala of sugar and (4) three pieces of fuelstick.

For preparation of Kākarā-sarā and three Baḍa-Ḍālimba, weighing one pala, the following materials are required : (1) one and half māṇa of rice (2) three manikas of ghee, (3) 15 palas iof sugar, (4) 5 palas of gur, (5) two cinnās of nutmag, (6) two māḍas of pepper, (7) two cinnās of cloves, (8) five cinnā[81] (?) (palas) of cheese (9) 12 pieces of fuelstick and (10) clay plates (sarā).

For preparation of three Bada-sudas, each weighing at 1 viśā, the following materials are required : (1) 3/4 Māṇa of rice, (2) 3 māṇikas of ghee, (3) 15 palas of sugar, (4) 6 palas of gur, (5) māḍas of pepper, (6) 6 cinnās of nutmag, (7) 1 cinnā of cloves (8) 9 pieces of fuel stick and (9) 3 clay plates (sarā).

For preparation of 3 piecesf of Khairi-cura, each piece weighing 8 palas (and total 1 viśā and 7 palas) the following materilas are needed : (1) 1 māṇa of rice, (2) 2 cinnās of cloves (3) one and half māṇika of ghee, (4) 12 palas of sugar, (5) 3 māḍas of pepper, (6) 6 cinnās of nutmag, (7) 12 palas of cheese, (8) A pieces of fuelstick and (9) 3 clay plates (sarā).

For preparation of 12 pieces of Sāna Ḍālimbo, weighing 51 palas, the following materials are required : (1) 3/4 māṇa of rice, (2) 3 māṇika of ghee, (3) 8 palas of sugar, (4) 6 palas of gur, (5) 8 cinnās of pepper, (6) 3 cinnās of nutmag, (7) 5 palas of cheese and (8) 12 pieces of fuel-stick.

For three pots of scented water, the required spices are : (1) one fourth cinnā of cloves, (2) 1 cinna of camphor, (3) 1 cinna of nutmag, (4) three small metal pots and (5) one big metal pot.

For bittle preparation the required things are (1) 150 pieces of bittle leaves, (2) 8 pieces of cloves including fragrant spices viz. nutmag, camphor, cardamom, etc. Which are to be supplied from the Temple store. The following food materials are required for the daily performance of morning Dhūpa :-

(1) 45 māṇas of rice, (2) 16 māṇas of black gram, (3) mung (4) das, (5) salt, (6) til, (7) ghee, (8) sugar, (9) śarkarā, (10) plantains of Amṛtapāṇi variety, (11) coconut fruits, (12) citric fruits, (13) bittlenut, (14) cardamom, (15) tamarind, (16) Amṛtaguṇḍi (powdered spices), (17) Haladi, (18) tamarind leaves, (19) bittle leaves, (20) flour of blackgram, (21) cinnamom, (22) different kinds of vegitables, (23) pepper, (24) ginger, (25) asafoctide, (26) nutmag, (27) cloves, (28) fire wood, (29) milk, (30) cheese, (31) curd, (32) claypots, plates and vessels and big pots.

The following offerings of the midday dhūpa for the deities have been introduced by Mahārāja Śrī Mukundadeva in his 27th Aṅka year of his reign :-

(1) 17 1/2 māṇas of rice to fill 15 claypots known as serikiā Kuduvā (or a pot contained one sheer boiled rice). (2) half māṇa of Dal, (3) 7 1/2 māṇika of ghee, (4) 1 1/2 loads (Bhāras) of firewood and (5) 15 claypots (kuduvā). All these are to be cooked with copper vessels. To run this midday Bhoga also the following materials are necessary : (1) four pots of Dal, blackgram, greengram dal, ghee, asafoctide, cinnamom, fuelstick, straw-rings, clay pots, and rice.

For the evening dhūpa (sañjadhūpa) the materials required are : (1) Black-gram, (2) green-gram, (3) salt, (4) ghee, (5) sugar, (6) cardamom, (7) Haladi, (8) coconut fruit, (9) pumpkin, (10) raw plantain, (11) brinjal, (12) pepper, (13) cinnamom, (14) cloves, (15) cheese, (16) firewood, (17) asafoctide, (18) claypots, (19) four big Āriṣā weighing six viśās.

For Uppana-Bhoga the materials reqired are (1) rice, (2) blackgram, (3) greengram, (4) salt, (5) ghee, (6) gur, (7) sugar, (8) pepper, (9) firewood, (10) strawing and (11) claypots for cook.

For Vallabha-bhoga the required materilas are : (1) rice, (2)salt, (3) citric fruits (Ṭabhā), (4) ghee, (5) sugar, (6) milk, (7) pepper, (8) cinnamom, (9) camphor, (10) cardamom, (11) nutmag, (12) cheese, (13) fuel and clay vessels.

For performance of Homa called 'Vaiṣṇavāgni' (fire god relating to Viṣṇu), one māṇika of ghee should be given to the Paṇḍā.

For burning lights (dīpas) 1/2 māṇika of oil together with different varieties of flour are to be supplied. Similarly, for burning lights (1) one at Beharaṇa (office) 1/2 māṇika of oil (2) one at Sara-ghara[82] (store) 1/2 māṇika of oil, (3) one suāra-boddi light at the kitchen, 1/2 māṇika of oil and four light inside the temple which should burn at the time of Avakāśa or the tooth cleaning ceremony of the deities performed during the morning hours, four māṇikas of oil. In this way, 7 māṇikas of oil is required.

The Pañcāmṛta (five kinds of sweet fluids mixed together) is to be prepared and supplied in due course of time.

The Rājā of Satyayuga who endowed offerings to the deities and introduced services :-

The course of Satyayuga covers 17,28,000 years when the following monarchs ruled in the earth :-

(1) Bali Cakravartī	5,00,000 years
(2) Beṇu Mahārāja	3,00,000 '
(3) Māndhātā	4,00,000 '
(4) Jāṇughanta[83]	2,00,000 '
(5) Kaśyapa Rājā	84,000 '
(6) Sūrya Beṇu Rājā	80,000 '
(7) Vasantamanu Rājā	40,000 '
(8) Dharmamanu Rājā	10,000 '
(9) Somadattamanu Rājā	40,000 '

(10) Parīkṣā Rājā	12,000	"
(11) Haribasu Rājā	20,000	"
(12) Jagannātha Rājā	80,000	"
(13) Sagara Rājā	62,000	"
(14) Nṛpakeśarī Rājā	50,000	"
(15) Hantipāli Devarāja	80,000	"
(16) Bhagīrath Rājā	20,000	"
(17) Janmadeva Rājā	35,000	"
(18) Digadeva Rājā	70,000	"
(19) Ajdeva Rājā	40,000	"
(20) Raghudeva Rājā	60,000	"
(21) Daśaratha Mahārāja	8,000	"
(22) Śrī Rāmacandra	10,000	"
(23) Lavadeva Rājā	2,000	"
(24) Kuśadeva Rājā	6,300	"

The total numbers of years reigned by these kings in the Satya yuga covering 17,28,000 years.

The course of Dvāpara-yuga covers 8,64,000 years in which period the following kings ruled the country :-

(25) Kaśyapa Rājā	2,000	years
(26) Adivātha Rājā	5,500	"
(27) Indraketu	5,000	"
(28) Ṛtuparṇā[84]	8,000	"
(29) Dudha Devarāja	5,000	"
(30) Annaratha	5,400	"
(31) Yayāti	5,000	"
(32) Karavīra Rājā	5,300	"
(33) Akalideva Rājā	5,100	"
(34) Manudeva Rājā	5,000	"
(35) Vasantadeva	5,000	"
(36) Bharatadeva	4,000	"
(37) Anantarāma Rājā	3,000	"
(38) Sudantadeva	3,000	"
(39) Vikhyātadeva	3,000	"
(40) Saptamanu Rājā	3,000	"
(41) Rukmaṇāveta Rājā	4,000	"
(42) Pāṇadeva Rājā	3,000	"
(43) Citraratha Rājā	1,500	"
(44) Surathadeva Rājā	1,340	"
(45) Pāṇḍu Rājā	1,400	"
(46) Yudhiṣṭhira	1,200	"

Then commences the Kaliyuga which covers 4,32,000 years when the last king of the above list. Yudhiṣṭhira Mahārāja ruled 12 years of the Kali-age. After him the following kings ruled the country :-

(47) Janamejaya[85]	432	years
(48) Nahuṣa	382	"
(49) Nandadeva	370	"
(50) Manmathadeva	268	"
(51) Śrī Kālavāsudeva	224	"
(52) Dāmodaradeva[86]	117	"
(53) Caṇḍiśvaradeva	101	"
(54) Lābhiṣeṇadeva	47	"

Then eleven kings (?) belonged to the Lunar Race (Candra-vaṁśa) reigned for 2,283 years.

Then commenced the rule on the keśarī dynasty as shown here under :-

	years	month	day
(55) Bhāmdhava Keśarī	97	9	9
(56) Kantijada Keśarī	21	3	4
(57) Bharata Keśarī	25	6	2
(58) Kali Keśarī	37	1	1
(59) Dudhma Keśarī	34	3	11
(60) Kuśala Keśarī	55	2	1
(61) Chanda Keśarī	45	2	27
(62) Pracaṇḍa Keśarī	45	2	7
(63) Dhruva Keśarī	327(?)6		4
(64) Vijaya Keśarī	32	3	18
(65) Daṇḍpāla Keśarī	38	3	2
(66) Madhusūdana Keśarī	42	4	6
(67) Dharma Keśarī	37	6	4
(68) Vijaya Keśarī	20	3	18
(69) Daṇḍapāla Keśarī[87]	38	2	2
(70) Madhusūdana Keśarī[87]	42	4	6
(71) Dharma Keśarī[87]	38	7	7
(69) Jaya Keśarī	30	3	3
(70) Nṛpa Keśarī	39	7	17
(71) Makara Keśarī	55	2	4
(72) Tripura Keśarī	22	3	3
(73) Mādhava Keśarī	24	8	22
(74) Govinda Keśarī	18	9	19
(75) Nṛtya Keśarī	41	2	12
(76) Narasiṅgha Keśarī	37	6	18
(77) Krama Keśarī	28	4	14
(78) Matsya Keśarī	27	9	23
(79) Dargha Keśarī	33	2	17
(80) Prasu Keśarī	60	3	11
(81) Dhṛma Keśarī	41	11	12
(82) Trinetra Keśarī	33	6	6
(83) Īśvara Keśarī	47	7	18
(84) Indra Keśarī	35	11	3
(85) Bha(pa)dma Keśarī	27	3	2
(86) Bala Keśarī	21	7	17
(87) Dharma Keśarī	23	8	19
(88) Saṅkalpa Keśarī	77	9	19

From the boyhood he possessed great prowess. His queen's name is Kalāvati. This king has constructed the temple of the God Kṛttivāsa at Śrī Bhubaneswar.

	years	month	day
(89) Śurāsaṅga Keśarī	36	3	4
(90) Pratāpa Keśarī	41	1	10
(91) Ananta Keśarī	27	7	14
(92) Dhṛta Keśarī	6	8	18
(93) Pāṇḍu Keśarī	57	1	15
(94) Candana Keśarī	27	2	15
(95) Caṁpaka Keśarī	38	3	0
(96) Sunanda Keśarī	3	2	19

This king acquired Siddhī (eternal power) by performing asterity (tapasyā) at Bhubaneswar-ksetra. Upto this time, 84 generation of the Keśarī dynasty has passed. The total number of years they ruled the country is 1,823 years, 9 months and 19days. The Lunar Race is closed here[88].

After this, Cudaṅgadeva started his reign at the mercy of Śrī Gokarṇeśvara (śiva) of the Southern country. He belonged to the dynasty of the Gaṅgā (sacred river).

(97) Cuḍangadeva	66	2	10
(98) Gaṅgesvaradeva	0	7	2
(99) Siddheśvaradeva	0	7	2
(100) Sadhyesvaradeva	13	1	7
(101) Kālārnavadeva	21	7	5
(102) Baḍa Anaṅgabhīmadeva	27	1	1
(103) Rājarājesvaradeva	31	1	3
(104) Puruṣottamadeva	21	5	6

This king constructed a fort in the region of Paraṅga and lived there. As he had no issue to succed the kingdom, he endowed the entire property to the God Śrī Jagannātha Mahāprabhu and started asiatic life from the 11 the Anka year of his reign. Then, his brother

(105) Anaṇgabhimadeva ruled for	29	6	23

This king built the temple of Śrī Jagannātha. After him, his eldest son.

(106) Nṛsiṅghadeva ruled for	27	4	1

This king constructed the temple of the Sun god at Koṇārka kṣetra.

(107) Bhānudeva	23	8	9
(108) Narasiṁhadeva (2nd)	27	8	1

(Ruled upto 35th Aṅka)[89]

As he commited a sin by cohabiting with his own daughter, he excavated a tank (near Bhubaneswar) called 'Kauśalyāgaṅga'.

(109) Bhānu Keśarī (2nd)	36	8	9

He ended his life at Puruṣottama Kṣetra.

(110) Narasiṁhadeva (3rd)	29	11	25
(111) Niśśaṅka Bhānudeva	22	7	9

This king has taken back the lands granted to Brāhmaṇas and Kṣatriyas.

(112) Narasiṁhadeva (4th)[90]	0	4	11
(3rd Aṅka year)[91] or	0	6	20
(113) Bhānudeva (4th)	2	3	2
(114) Bhānudeva (5th) (?)[92]	0	2	0

This king's nic-name is 'Kajjala' since his complexion was as black as colorium (kajvala) and thus he was not competent to sit on the royal throne.

In this way, fifteen kings of the Gaṅga dynasty ruled for 439 years and 8 months in total.

After them, for 6 months and 19 days, there followed a period or interregnum.

Then, started the reign of Mahārāja Kapileśvaradeva who belonged to the Sūryaṁśa (solar dynasty). His rule began in the 3rd tithi of the bright fortnight and the 2nd day of the month of Karkataka (Śrāvana or July).

(115) Kapileśvaradeva	23	4	26

This king has occupied the lands in the south as far as the river Kṛṣṇāveṇī (Kṛṣṇā) and ruled at the fort of Candragiri for some time where he passed his life. His son

(116) Puruṣottamadeva	30	4	11
(117) Pratāparudradeva	36	6	10
(118) Kaluva (Parsu) Pratāpadeva	0	5	12

He died by a fall from horse-back. His son is pratāparudra deva, (the 2nd) (dvitīya). He and his father have not sat on the throne by performance of consecration ceremony (Paṭṭābhiṣeka)

Thus five kings of the solar dynasty reigned for 93 years and 10 months and 10 days in total.

(119) Govindadeva (his son)	11	9	0
(120) Pratāpadeva (his son)	12	6	16
(121) Narasiṁhadeva	0	1	1
(122) Raghunāthadeva	1	8	4

These four kings ruled for 22 years and five days in total[93]. After this Mukundadeva of the Chalukya dynasty ruledf the kingdom.

(123) Mukundadeva	8	3	8

During his reign one Candrajambudeva also ruled for 3 months and 20 days. Then, they both fought each other and died in the same day.

(124) Candrajambudeva	0	3	20
(125) Raghujambha	0	6	0

He commited a crime called 'Alahabadu' (?) Regarding the name of 'Gaṅga-vaṁśa' it is said that the first king of this line born in the river 'Gaṅga'. He is called Cudaṅgadeva. The kings of this line acquired great glories by establishing the performances and services in the temple of Śrī Jagannātha.

Cudaṅgadeva captured the kingdom (Utkala) after killing the some amsi king and established his capital (rājadhāni) at Kaṭaka (Cuttack). His chief minister was Vāsudeva Bāhinīpati.[94] This king has also constructed a fort at Yājpura (jājapur) and resided there. From there he used to visit Uḍra-deśa.

After him, Gaṅgeśvaradeva reigned the country lying between the rivers Gaṅga and Godāvarī. His son murdered his and ruled for seven years.

Then, Madana Mahārāja ruled for ten years. He contructed a Visnu temple of the god Padmanābha[95].

After him, Baḍa Anaṅgabhīma came to the throne. He determined to contruct the temple of Śrī Jagannātha Mahāprabhu and started the work. He ruled for 27 years.[96]

.... His son, Puruṣottama ......
and one year ruled the country ....
.... constructed the temple ......
gone incompleting the construction
.... His brother, Anaṅgabhīma......
constructed the great temple ....
.... service of the Paṇḍās. This.......
from the Gaṅga upto the river Kṛṣṇā.....
survey and measurment
of all parts and settlement..............
the rivers, the moutains, the roads ....
canals without loss of cultivated lands
.... in them the Charities ....
.... the lands given under ....
23,50,000 Bāṭis .... 3,00,000 .... under
thirty-six varieties .... arrangement of
teachers (guru), ministers (Pātra).........
sword made of silver (?) .... gave ....
he gave .... Formerly, as under
the settlement, 1,80,000 (one lac and eighty thousand kāhāṇas of couri) has been recorded. Once he killed a Brāhmaṇa and committed sin. To get rid from it, he endowed ten thousand gold coins to Śrī Jagannātha Mahāprabhu for performances

of the Amṛta-maṇohi Bhog every day. He also endowed ten thousand Bharaṇas of paddy to the same god. He excavated eighty four wells for public use and built twenty small temples. Also granted forty-six Vṛttis to Brāhmaṇas in the form of Agrahāras. He rules the kingdom for 27 years. He enhanced his glory to a large extent a few years after he ascended the throne.

Then, Rājarājeśvaradeva ruled for ten years. In this way .... the total number of years, covered by the rule of eight kings is ....
6 days 2. In this, two kings .... have
become deva has reigned the kingdom. In his 3rd Aṅka
years he .... appointed the auspicious
moment for construction of ....
having built the temple ....
granted and towards Dakṣiṇā of the
charity ......he has twenty-three.........
consecration ceremony (Pratiṣṭhā) of the
temple of Koṇārka .... rule for twenty six years ....
Narasiṁhadeva. His son...........
.......in the name of Kauśalāgaṅgā ......
.....this king has :..... a village called ....
built an Agrahāra. He also ....
.... minister .... a tank called Narendra pokharī ....
prohibited. Puruṣottama ....
.... built (a bridge) called Aṭharanalā[97] ....
.... ruled for .... years .... He ....
called Bamtomāmalo (?) .... He granted
Agrahārams (villages) to Brāhmaṇas.

His minister's name is Gopinatha Bhaṭṭa. He embraced the Philosophy of Vaiṣṇavism. He introduced the decoration of Sri Jagannatha called 'Dora-lagi'. He ruled for 31 years and 1 month.After him, Vīra[98] Narasiṁha ruled for 1 year and 1 month. Kajalā[99] Narasiṁhadeva ruled for 1 year and 13 days.

Śaṅkha Bhānudeva ruled for 27 years. These six kings possessing the name of Narasiṁhadeva ruled for 110 years 3 months and 13 days in total.

The kings who possesed the name of Bhānudeva ruled the country. One of them is Niśśaṅka Bhānudeva. His minister (Pātra) is Śrīdhararāya. Once this king visited the temple of Śrī Jagannātha for Darśana. At that time the Paśupālaka who was in service of the deities, gave the Nirmālya Prasāda from the head of the image. The flower which he removed from the head of Śrī Jagannātha Mahāprabhu is found to have been entangled with a hair. Upon this, the king suspected that some flowers, already used by some human being, ware put on the deity. He grew angry and asked the servant (Paśupālaka) 'What is this ?' pointing to the hair in the Prasāda-flower. The servant replied in trembling voice, 'The deities have hairs on their heads'. Hearing such an absurd answer from the Paśupālaka, the king ordered the Police to imprison him and left the temple. In that night Śrī Jagannātha appeared before the king in a dream and told 'oh king! why have you confined my servant ? You will find hair on my head if you go and search when, in the morning, the old flowers were removed and before new bunches of flowers were decorated'.

Next day, in the morning, the king went to the temple as directed by the God in his dream. He was astonished to find actually a bunch of hairs on the head of the image when it was cleared after removal of flowers. Then, the king bowed down at the feet of the deities and not only set the servant (Paśupālaka) free from imprisonment, but also presented him some property.

In the 15th Aṅka year of this king and on the 6ht day of the bright fortnight of Māragasira (November) there occured a terrible tyfoon in this country when the blue-disc (Nīlacakra), fixed on the summit of the temple was dislocated by the wind. Then followed a famine. The cost raised to 120 kāhāṇas of cauri per Bharaṇa. A large number of people perished for want of rice.

In the 17th Anka year, this king has established some Agrahāras (śāsanas) in favour of the Brāhmaṇas. He ruled for 24 years.

After him, cola[100] Bhānudeva came to the throne. A brahmin named Candrasekhara Bāhinīpati[101] was his minister (Pātra). He was a great Tantric. Once, on the day of fullmoon he said the king that the day was Amāvāsyā (new-moon), In order to rectify his mistake and to prove what he said was not false, he worshipped the goddess and successfully made that night dark. Finding his wonderful power, the king bestowed on him many valuable presents. This brāhmaṇa also received an Agrahāra called Bahaṭṭa from the king. This king died in the sacred land of Puruṣottama Kśetra. He ruled for 26 years.

After this, Vīra Bhānudeva[102] ascended the throne. In his time he invaded a country called Ghūḍabāṇḍo (?) upto the river Gaṅgā where he constructed a ghat called Jagannātha - prasāda. He ruled for 26 years.

After this, Kali Bhānudeva* ascended the throne. He captured the kingdom of Suvarṇapura (Sonpur) and beheaded its king. He reigned for fourteen years.

Then came Matta Bhānudeva to the throne. He was a habituated drunker and ruled for twenty-three years and six months.

After this, Abatā Bhānudeva became the king and ruled for 14 years.

These six kings, named Bhānudeva, covered a period of 125 years, 6 months and 9 days in total. Accordingly, starting from Cūḍaṅgadeva upto the last king of the Ganga dynasty twenty kings (?) ruled for 419 years, 3 months and 19 days in total. Out of these 20 kings two have not been consecrated (Paṭṭābhiṣeka) ; but the other 18 kings have been consecrated.

After the Gaṅga-vaṁśī kings, the Sūrya-vaṁśī kings headed by Śrī Vīra Kapileśvaradeva came to power. His (Kapileśvaradeva's) coronation ceremony was taken place at Kṛttivāsa-kṣetra (Bhubaneśwar) after twenty days he came from Karṇāṭa. His throne was protected by the Guru Vṛhaspati. His empire extended to the South as far as Rameśaram. In his 3rd Aṅka year he visited the sacred river Gaṅgā where he accomplished his sacred bath and granted Agrahārams to Brāhmaṇas. His minister (Pātra), Narendra Mahāpātra, enjoyed the powers of a Rājā. In his eighth Aṅka, he constrcted a fort at Chatragaḍa where he resided. In his 9th Aṅka he constrcted another fort in the western border of his kingdom. In the 10th Aṅka, he captured the Khimuṇḍi Kingdom. In the 11th Aṅka there appeared a famine in the country when the cost of a Bharaṇa of paddy raised to 50 kāhāṇa cauris. Many people died out of hunger. In the 12th Aṅka, he constructed a fort on the top of the Mahendra Mountain. In the 15th Aṅka, there fall the auspicious yoga called Siṁha-Vṛhaspati. At that time he constrcuted a big compound wall on all the four sides of the temple of Śrī Jagannātha. It is called Bāhāra-Beḍhā. In the 18th Aṅka, he established an Agrahāra called Kapileśvarapura. In the 19th Aṅka, he marched towards Koṇḍaviḍu.[103] In the 21st Aṅka, he captured the forts of Candragiri and Udayagiri and imprisoned the king Birupākṣa (of Karṇāṭa). In the 24th aṅka he invaded the city of Vidyānagara (Vijayanagar) and imprisioned one Gopī Mangarāja. In the 25th Aṅka a famine appeared in the country when the cost of paddy raised upto 100

kāhāṇas of cauri per Baraṇa. Many people perished in that famine. In the 19th Aṇka, again he invaded Vidyānagara. He established an Agrahāra at Dāmodara, after returning from Vidyānagara being victorious. In the 32nd Aṅka great floods in the rivers caused construction of many villages. In the next year (33rd Aṅka) a terrible cyclone also caused destruction of properties and crops. Many people died. In the same year he captured and brought to his palace a beautiful queen named Candrāvatī, wife of Narasiṁharāya, the king of Kaṇḍaviḍu. He completed his expeditions and made his empire free of enemies during the 35th Aṅka year. At that time his empire extended from Kāśī (Banares) in the north as far as Rameśvaram in the south. He died on the bank of the river Kṛṣṇāveṇī in his 37th Aṅka year, on the 3rd day of the dark fortnight of Puṣya (December). Tuesday, He reigned for thirty-two years.

His son, Puruṣottamadeva's coronation took place at the bank of Kṛṣṇāveṇī, after the death of his father. He established his capital at Kaṭaka (Cuttack).

He has eighteen step-brothers, the eldest being Kalāhamira. They found that their legitmate claim of the kingdom was ignored. So, went to the temple of Śrī Jagannātha and addressing to the god Puruṣottama said, 'you have given the kingdom to our illegitmate brother, Puruṣottamadeva. Now, we are going to kill him to recover our country. Now, we are taking this oath you cannot protect the life of Puruṣottama.' So saying they all started for Kaṭaka (Cuttack) where Puruṣottamadeva has resided. The latter hearing about their arrival ordered to close the doors of the palace.

Kalāhammira and his brothers arrived at Kaṭaka and found that the doors of the palace were closed. So, they asked the Paḍiarī (door keeper) to open the gate, but he refused to do so without order of the king, Puruṣottamadeva. Then, they asked him to tell his king 'let him stand before us when we throw spears at him. If he escapes our aim, we will believe that his kingship is the god's decision.' When this message was conveyed to Purusottamadeva, he agreed to their condition and immediately appered before them, Then, the 18 brothers threw spears one by one aiming at him, but none could succeed to pierce his body. Upon this, they decided to give up their hope of the kingdom and left the country in search of their own fates, thinking that Puruṣottamadeva was surviving under the protection of the Lord (Banamālī).

A minister of the late Kapileśvaradeva (father of Puruṣottamadeva) whose name was Govinda Haricandana and belonged to Śūdra caste was the supporter of the succession of the eithteen brothers named Hamira. So, Puruṣottamadeva killed that traitor without dalay.

In his 7th Aṅka, he constructed the Bhoga-maṇḍapa of the main temple of Śrī Jagannātha. In the 9th Aṅka he also constructed the second compound wall, called Kūrma-beḍhā, of the main temple.

Previlages of Darśana of Śrī Jagannātha given to Khaṇḍāyats (subordinate kings) at Śrī Puruṣottama Temple :-

One Venu Maṇgarāja Mahāpātra, Rājā of Baḍa Aṁbā (Baḍāṁbā) country visited the temple of Śrī Jagannātha for Darśana. One Bharata Keśarī, along with the Rāṇi of Baḍāṁbā visited Puri being carried in a palanquin and halted there for 23 days in the Mahanta temple of Rāmajagati-Maṭha. After Darśana to the gods at the time of evening Dhūpa he donated three gold coins (Mohara) to the gods. This was accomplished in the 11th Aṅka year of the Mahārāja (Puruṣottamadeva ?)

In the 25th Aṅka year of Śrī Mukundadeva and in the 15th day of Mithuna (june) one Baliyarasiṅgadeva, Rājā of Sambalpur[104], visited the temple of Śrī

Jagannātha. He obtained a letter of privilage from Mahārāja Mukundadeva to enter into the temple upto the inner chamber (Siṁhāsana) having been decorated with upper cloths (royal gown) on his body and the Pātra (Minister) walking at his front, which is an indication of royal honour. Holding a golden Cāmara in his hand, he proceeded near the great pedestal of the deities, from the candana-ghāṭa (gate of sandalwood). He received a śāḍhī (cloth of prevelege) from the god after he made valuable presents to the gods.

In the 28th Aṅka year of Śrī Divyasiṁhadeva (Rājā of Orissa) and in the 2nd day of Karkaṭa (August), then Rājā of Sambalpur visited the temple of Śrī Jagannātha Mahāprabhu for Darśan being availed the previleges given to his family hitherto.

In the 5th Aṅka year of Śrī Harekṛṣṇadeva (Rājā of Orissa), and in the 22nd day of Karkaṭaka (August), Chatrasiṅgadeva, the then Rājā of Sambalpur visited the temple of Śrī Jagannātha Mahāprabhu. He got down from the back of the elephant at the Lion-gate of the temple and removed his crown from the head but wearing the upper-cloths (royal-gown) on his body, entered into the temple.

The Rājā of Āthagaḍa's visit for Darśana :-

In the 13th Aṅka year of Śrī Vīrakeśarīdeva (Rājā of Khurda) and in the 22nd day of Makara (October), he (Vīrakeśarīdeva wrote a letter of previlage in favour of the Rājā of Āthagaḍa as follows :-

'Being mercyful, we bestow on you the title of 'Haricandana Jagadeva' and sanctioned to use vehicles run by a pair of horses along with a turban enshrined elephant emblem made of silver. Also we present you an elephant including the honoured title (viruda) of 'Veṇṭakāra'. Thou shall remain ever loyal at our feet with care. We have given necessary order to Baliyārasinga, the manager of the temple of Śrī Jagannātha to make adequte arrangement for your Darśana in the temple. You may perform the offering to the deities as you might desire by presenting any property you may like.'

An order of Śrī Vīrakeśarīdeva written in his own hand, as stated above was given in favour of the Rājā of Āthagaḍa.

Again in the 14th Aṅka year and in the 7th day of Makara (November), he (Vīrakeśarīdeva) wrote a letter to the Rājā of Āthagaḍa as follows :-

'As you have been engaged in a very difficult task in our favour, Bakshi Hamirkhan has been sent to Bāṇapur. You should join him and help him to accomplish the work entrusted to him on our behalf. Showing favour to you, we have appointed you as the Parīkṣā (superintendent) of the temple of Śrī Jagannātha.

You should maintain the services of the gods carefully and in a proper manner. Our other (secret) message you will learn from this letter bearer's mouth'. A letter written in the own hand of Vīrakeśarīdeva is still preserved (in the records).

Another letter addressed to Haricandana Mahāpātra, Rājā of Āthagaḍa, runs as follows :-

'We learn from the letter which you have dispatched to us regarding two person namely Raghunātha Sāntara and Sadāśiva Purohita. You have requested us to grant the previlege of beating a big drum (Nāgarā) on the back of elephant. Your request has been granted by us. The other matters you will hear from the mouth of Bhaṭṭa Mahāpātra'.

Another letter written by Vīrakeśarīdeva to Jagaddeva Mahāpātra of Āthagaḍa runs as follows :-

'Showing favour to you we have been pleased to grant you the previleges

namely use of Amvāri (royal seat) on elephant back where also a big drum (Nāgarā) would be placed; use of vehicle drawn by a pair of horses : appointed as Parīkṣā of the temple of Śrī Jagannātha Mahāprabhu; a house contained one hundred rooms in Śrīkṣetra together with a garden cum tope and one hundred Bātis of land for performing the service of the main temple as Parīkṣā. Apart from the above previleges you are also allowed to use flag (Bānā) called Khagasāmala Bānā". A letter written in his (Vīrakeśarīdeva'o) own hand (has been kept in the temple records).

In the 7th Aṅka year of Śrī Mukundeva Mahārāja (of Khurda) and in the 4th day of Karkaṭa (July), the Rāni's and Kinsmen of the Rājā of Āṭhagaḍa have visited the temple of Śrī Jaganāntha Mahāprabhu. They got down from the palanquins at the Southern gate of the temple and entered into it. From the banyan tree (Vaṭa) as far as Śrī Gopīnātha image, the area inside the temple was cleared off and screens on both sides were extended for entrance of the harem into the inner chamber for Darśan. None including the servants of the temple were allowed to say in the temple premises. The queens have accepted the Nāma-Mantram (doxology) after giving presents to the gods at the store (Bhaṇḍāra). A letter of permision for this was written by Śrī Mukundadeva Mahārāja to the Parīkṣā and Karaṇa of the temple which runs as follows :-

'Now the Jagaddeva of Āṭhagaḍa is going to the temple with his hare and kinsmen. So, none should remain inside the temple as long as they stay there. They have to receive eight silk cloths from the store house (Bhaṇḍāra), His (Jagaddeva's) Dewan has also to receive five upper-cloths (Khaṇḍuvā) from the store'.

In this way a letter of sanction has been kept (in the records of the temple).

In the 7th Aṅka years of Śrī Divyasiṁhadeva Mahārāja (of Khurda), the Rājā of Khaṇḍapaḍā[105] named Mardarāja-Bhramaravara, visited the temple of Śrī Jagannātha Mahāprabhu for Darśana. In this connection there is a letter of the Mahārāja (Divasiṁhadeva) kept (in the records of the temple).

In the 16th Aṅka year (of Sir Divyasiṁhadeva) it was made known to all the temple officers namely, the Parīkṣā, the Kārji-Karaṇas and others by a written order of the Mahārāja that 'Mardarāja Bhramaravara has arrived with his Rāṇī's and kinsmen to Puruṣottama-kṣetra for Darśana and for this purpose none should remain inside the temple as long as they stay in it. They should be supplied with the Mahāprasāda (cooked rice, etc.)'.

The Rājā of Khaṇḍapaḍā with harem and kinsmen got down from palanquins and entered into the temple through the southern gate. The screens on both sides of their way were covered to maintain privacy. They made Darśana of the gods after corssing over the Jaya-vijaya gate.

In the 5ht Aṅka year of Śrī Padmanābhdadeva Mahārāja one Vīravara of Avantī country visited Puri for Darśana of Śrī Jagannātha Mahāprabhu. Regarding some special privilege given to him by the Mahārāja, a letter has been kept. (in the temple records). This letter containing the said order was issued on the 9th day of Vṛścika (November), to the Parīkṣā and other temple officers for execution. The order runs as follows :-

'Vīravara of Avantī has arrived for Darśana of the gods. It is ordered that the Cāmara with golden handle which has been preserved in the store should be given to him for use (at the time of Darśana), which would be performed by him from the Bhaṇḍāra-gṛha till he reached at the Siṁhāsana (Lion-pedestal). He is also admitted to do the same service on the chariots of the deities; on the boats at the time of

Candana-yātrā; on the Dola-maṇḍapa and in the temple (whenever the cāmara service is to be accomplished). He should be honoured by presents of garments and sandalwood-paste in the temple.'

In the 5th Aṅka year of Sri Vīrakeśarī Mahārāja (of Khurda) the letter, written by the Mahārāja, runs as follows :-

'Let you be known to the Parīkṣā and all the kārjis and officers of the temple of Śrī Puruṣottama that Śrī Jayasiṁha is now arriving from Delhi. Supplies of garments and Mahāprasāda should be made showing him due honour and hospitality on our behalf'.

Then Rājā of Khaṇḍapaḍā Bhramaravara[106] is visiting the temple with his family. For this also the order of the Mahārāja is kept (in the temple records) which runs as follows :-

'Let this be known to the Parīkṣā, and all the kārji-karaṇas and executive officers of the big temple (Baḍa Deula) that this order, issued by us in the 14th Aṅka year and in the 18th day of Mithuna (June), relates to the visit of Mardarāja - Bhramaravara of Khaṇḍapaḍā with his family to the temple for Darśana. So, he should be given all necessary facility in the temple to fulfil his wishes.'

When the Rājā of Khaṇḍapadā entered into the temple he started with the service of the god by holding a cārama contained silver-handle, from the place where 'Argali' or 'candana-ghaṭa' is located the temple as the Siṁhāsana (Lion pedestal). After Darśana when he returned he was honoured by gifts of fourteen cloths of different size from the store (Bhaṇḍāra).

The rāṇīs and family members of the Rājā of Khaṇḍapadā entered into the temple with Baksi Bhramaravara Rāya and the head of the '36-niyogas' (i.e. 36 kinds of services of the gods) named Gopabandhu Mahapatra who chared the way from the gate called 'Accintāpahaṇḍa' (?) upto the gate called 'Śrī Lakṣmī-dvāra 'where no other men or women were allowed to stay and the Rāṇīs proceeded within a covered path. After they arrived in palanquins which halted at the Southern-gate of the temple, they entered into the Jagamohana where none was allowed to stay and screens were covered on both sides of the entrance. Then, they reached at the Jaya-vijaya gate and from there proceeded upto the Siṁhāsana (The lion-pedestal) and accomplished Darśana. The presentations given to them in their honours were twenty-one pieces of cotton cloths and for Mardarāja Nīlādri Bhramaravara, (the Rājā of Khaṇḍapadā) a silk cloth of orange colour (Vasanta-sindhuvā) (?). Those relatives who came with him were also given presents viz. each one got a cotton cloth. Apart form this, his Dewan (Pātra) was honoured by gift of a cotton cloth. (Kapaḍā); another officer called Mahāratha was given one Śrī-Kapaḍā. In addition, they received five cotton cloths, three pieces of cloth from the sacred flags (of the temple). To the Rājā (of Khaṇḍapadā) further gifts of nine pieces of cloth from the sacred flag (of the temple), three pieces of local cloths and silk cloth. All these presents were given to the Rājā Bhramaravara (of Khaṇḍapadā)

The above honour was also extended to one Śrī pati Rāyaguru by present of one Pāñcī of six hand-measure and to one Bhagavāna Pati[107] one similar Pāñcī, one each to Gosa (?) Dāsa, to Harihara Miśra, to Lokanātha Miśra, to Bebartta's son, Bṛndāvana Sāntarā, Rāmakṛṣṇa Badajenā, to Divyasiṁha Pattanāyaka, Pittai Atibuddhi (?) Jagā Suāra, Bhagīratha Pātashāṇī, grandson of Kelu Dakṣiṇarāya and Nārāyaṇa Paramaguru.

The Rājā Bhramaravara of Daṁpaḍā came to Puri for Darśana. In the 25th

Aṅka year of Mahārāja Śrī Mukundadeva and in the 25th day of Tulā (October), the Mahārāja's order regarding Darśana of Bhramaravara[108] of Daṁpaḍā goes as follows :- 'This (Rājā of Daṁpadā) should be given due facilities (in the temple) for his Darśana and be honoured by gift of piece of cotton cloth called Santā (?) - khanduvā to his Beharā[109] (Officer).

Regarding Darśana by Kendujhar[110] Bhañja :-

In the 3rd Aṅka year of Gopīnāthadeva (Rājā of Khudra), and in the 12th day of (?) there is an order issued by the Mahārāja:

The name of this Rājā of Kendujhari is Raghunātha Bhañja. Many of his men have come with him. His Dewan (Pātra) is Hariśarana Paṭṭanāyaka. They are going to stay for Darśana at the temple of Indradyumna and the Rathayātrā (car-festival). They have lived at Siddhamaḍaṃ[111] (?) He had endowed fifty ruppes to the gods. In his honour, a silk piece called Phillatoni (?) was given. In honour of his Pātra (Dewan) a piece of cotton cloth was given as gift.

Regarding Darśana by Khallikoṭa Bhueṅyā :-

In the 3rd Aṅka year of Mahārāja Śrī Mukundadeva, one Bhramaravara, son of the Bhuṁiyā Rājā of Khalikota arrived at Puri for Darśana with his whole family. He performed his Darśana with facilities and honour as in the case of all the other zamindars. The temple was cleared and none was allowed to stay inside it while the female folk (of the zamindar of Khalikota) accomplished Darśana.

Regarding Darśana by Jayasimha of Dharākcṭa :-

In the 5th Aṅka year of Mahārāja Śrī Rāmacandradeva (of Khurda) and in the 12th day of Makara (January), the Rājā of Dharakota named Jayasiṁha has accomplished Darśana of the god with due honours shown to him. Holding in his hand a upper cloth called 'Pañcī' he entered into the inner chamber of the temple for Darśana. He endowed five gold coins (Mohara) to the gods. He also gifted a silk Dhoti of Kṣīrodara-Pāṭa to the god.

Regarding Darśana by Śrīcandana, the Rājā of Bānki :-

In the 12th Aṅka year of Śrī Vīrakeśarī Mahārāja (of Khurda), and in the 14th day of Mithuna (June), a letter of privilege was written by the Mahārāja (Vīrakeśarīdeva) as follows :-

'Let this be known to the Parīkṣā and all the concerned officers of the Big-temple (Baḍa-deula) from this letter that Phakīrā Śrīcandana[112] of Bānki will accomplish Darśana of the gods. So, on our behalf he should be given all due honours according to the convention, and be given similar honour and facilities to him our Dewan gets. In the former days the Śrīcandanas of Bānki were appointed as Parīkṣā. So, he should be supplied with the silk-fan with golden handle (from the store) for his fanning service to the gods at the time of the dancing performance by the Veśyās (dancing girls) near the deities. The Bhoga-Prasāda should be supplied to him in the similar way as the Parīkṣā of the temple enjoys the honours. He is also to be supplied with the Cāmara with golden handle from the store for his performance of service to the gods. When his family members arrive for Darśana, they should be given similar facilites and honour which the family members of our Dewan (Pātra) receive.

During the night if he goes for Darśana the temple servant designated 'Baḍu' should follow him with a light in hand. When he enters into the temple to visit the dancing performance during night a servant holding a big light should show him the way. At the time of his departure when he takes leave from the gods, he should be

honoured at the Jaya-vijaya gate of the temple by gift of a turban cloth which should be tied over his head'.

These privilege being made heridetory an order written in the own hand of the Mahārāja (Vīrakeśrīdeva) had been preserved (in the temple records). The following gifts were made to him :-

(1) A silk cloth called Pāṭa-Khaṇḍuā

(2) A silk cloth called Boirāṇī - Pāṭa[113]

In this way two items of gift was given to him. To his Bebarta (Manager) one piece of cloth called Bāirāṇī-Pāṭa, to his Chāmu Paṭṭnāyaka (personal Secretary) a piece of cotton cloth and a piece of cloth called Śrīkāpaḍa which was used for the deities and five pieces of wearing cloth.

His family members inlcuding women folk entered into the temple through the Southern gate and accomplished Darśana, when none was allowed to stay inside the temple.

Regarding Darśana by Narendra of Raṇapura :-

In the 11th Aṅka years of Śrī Divyasiṁhadeva Mahārāja (of Khurda) and in the 13th day of Kanyā (september), a letter written by Pāṭasāhāṇī (personal secretary) to the Parīkṣā and clerks (karaṇa) of the temple announcing the following order of the Mahārāja (Divyasiṁhadeva) :-

'Now Vanamālī Narendra, the Rājā of Raṇapur has arrived for Darśana. So, he should be given due facilities for Darśana as per convention. He is expected to do the service of the god called 'Cūri-khaṇḍā'[114] according to which he has to hold two weapons namely Bhāli (spear?) and Khaṇḍā (sword) and proceed in front of the gods when they proceed for hunting. These two weapons are to be supplied to him from the store of the temple. He is to be honoured with the gift of a cotton cloth known as Khāsā-pāṭa (?)'

In this way as order written by the Mahārāja in his own hand is kept (in the temple records).

In the 10th Aṅka year of Śrī Rāmacandradeva Mahārāja (of Khurda) and in the 23rd day of Karkaṭa (July) a letter from the Mahārāja (Rāmacandradeva) was received by the Parīkṣā and Karaṇa (clerk) of the temple. Banamalī Narendradeva, the Rājā of Raṇapura has from the old time used to hold Churi (dagger) and Khaṇḍā (sword) of the deities like a soldier for watch service we have also favoured one Rāmacandra Narendradeva (former Rājā of Raṇapur). So, now the same service should be accomplished in the hands of the present Rājā. For this, he should get the following gifts from us :- (1) A piece of cloth called 'Bāndhibāra Coḍi-Khanduvā'(?)[115] (2) A cloth called 'Vasanta Toṇiyā(?) and (3) two cloths called Gajasinga-Moliya (?). Those twelve Pātras (ministers) who arrived with him, should also receive twelve bundels of cloths, each containing five pieces, already used for decoration of the deities. They should be entitled to give twenty pots (Kuḍuā) of cooked rice (Mahāpātra) for the offering of the gods, and for this they need not pay its cost. (The presents which have already been mentioned above are again repeated here).

In the 18th Aṅka year of Śrī Vīrakeśarīdeva (of Khurda) and in the 30th day of Tulā the following letter of privilege from the Mahārāja (Vīrakeśarīdeva) was despatched (to the temple officers). 'Braja Dhiranarendra, the Rājā of Raṇapur has arrived with his family for Darsan. Their way from Acintāpahanda (?) through the passage in which the Bhoga-Mahāprasāda are carried into the inner cahmber, and the passage which leads to the temples of Vimalā and Lakṣmī, should be cleaned

and none should be allowed to stay there, (which the female members of his family proceed for Darśana.) We learn from the karaṇa (clerk) that in the previous occasion these Rājās have presented ten gold-coins (Mohara), fifty silver-coins and a pair of cloth with jari (metal) embroiders to the gods while accomplishing Darśana. So, they should be honoured as before. As Sanātana Paikarā has come with him, he has also been allowed to make Darśana with him. He is entitled to get the Prasāda and Śāḍhī (Sāṭikā or turban) from us. With him also came three Bhāipuas[116] (half brothers). So, three pieces of Śāḍhī cloths should be given to them. None should be allowed to stay in the temple while the party will proceed into the temple Jagamohana through the southern-gate. The path should be covered with screens.They (the Bhāipuas)have presented two gold-coins (moharas)to the gods. As one of them touched the images and caused offence,the usual mahāsnāna (grand bath)and Bhoga. Naivedyas took place.With them 39 persons performed Darśana. Each one of the party received due honour and gifts.

The Rājā received the following gifts of honour from the temple of Vimalādevī :-

(1) Caukāvandi[117] Khaṇḍuā -2
(2) Hansābali[118] Pāchuḍā -1
(3) Cautāvandi Pāchuḍā[119] -5
(4) Cloths (verasi) -8
(5) Vasanta-sutā-dhoti[120] - one pair

These articles were given from the temple of Śrī Jagannātha Mahāprabhu.

(6) Kolātaṇi-dhoti - one pair, and
(7) Jagārasingu-dhoti- -do-

The gifts presented from the temple of MahāLakṣmī :-

(1) Cauryakābandi - śāṭī (cloths) - 2
(2) Kalādasi - śāṭī (cloths) - 2, and
(3) Raṅga-teni-śāṭī (cloths) - 2

Gifts presented at the temple of Saraśvatī :-

(1) Caukābandi-śāḍhī -2 and
(2) Kalādasi-śāḍhī -2

Gifts presented at the temple of VātaMaṅgalā :-

(1) Silk-dhoti -2
(2) Flag-cloth of 16 hand Measure length -1
(3) White Pāchuḍā -12
(4) Śrīkapaḍā (cloth) -3
(5) Madāvali (?) (white cotton cloths) -3
(6) White cloth -2
(7) Ratna-pāṭa (silk) pāchuḍā -2

In the 17th Aṅka year of Śrī Divyasiṁhadeva (of Khurda) and in the 8th day of Vṛścika (November) one Puruṣottamadeva, Rājā of Paṭiā donated to the gods Jagannātha Mahāprabhu a necklace (hāra) together with a golden flag, (to fix at the top of the temple?)

On the 10th day of Vṛścika (November) one Haricandana, Rājā of Narasiṅgapur presented a necklace called Tilanāyaka, which glitters with jewels.

On the 12th day of Vṛścika, one Jagaddeva, Rājā of Tekkali presented (to the gods) some gold ornaments namely,

(1) a necklace of nine fold mounted with a seal which appears like jasmin flower.
(2) One Pagaḍā necklace which is called Kalā-hāra made of gold.

(3) One necklace called Kalarā-phuli-māla
(4) One Phula-māla made of gold.
(5) One ...... Pagaḍā hāra ....[121]
(6) One necklace of pearl (Muktā-hāra) stiched in gold wire.
(7) Four other ornaments appearing like Kalarā (fruit)
(8) One Ḍali-pagaḍā-hāra made of gold
(9) One Muktā-hāra
(10) One fan with silver handle, and
(11) One cāmara with silver handle.

On the 15th day fo Vṛścika (November) one Kāli Bhramaravara of Banki[122] presented a silver jewel called Vaṭa-Maṅgalā to the god.

On the 16th day fo Vṛścika (November) one Kanaka Bhañja, a Rājā, presented to Vimalādevī a set of three eyes of silver and another set of three eyes made of gold.

On the 29th day of Vṛścika (November) one Jagaddeva, Rājā of Tekkali presented to Mother Subbhadrādevī an ornament called Vaḍyāṇa made of gold.

On the 13th day of kuṁbha (February) one Jagaddeva, Rājā of Tekkali presented a silver bill for use of

On the 10th day of Mīna (March) the Jagaddeva of Tekkali presented to the Mother goddess, Subhadrādevi, twenty-four flowers made of gold and a gold-citta for adorning on the fore-head of the said deity and two golden Bottu (citā) for Śrī Jagannātha and Śrī Balabhadra together with seven gold ornaments. He also presented one Candani (?) made of gold, one gold necklace prepared in the shape of betel-leaf, one gold necklace (hāra) prepared in the shape of kalarā fruit, one gold ornament called Dimiti, three gold ornaments called Addālu (in Telugu), one camara with golden handle, one umbrella with golden handle, one ornament called 'Dimiti' made of silver, twenty-four silk upper cloths, containing jari borders with the figures of Daśāvatāra (ten incarnations of Viṣṇu), four emblems of the Sun and the Moon, made of gold, one canopy (canduā) adorned with gold-stars, one Ratna-mālā (a garland of precious stone) hanging with golden borders, four jewel bangles (kaṅkaṇa), two bangels made of ruby (Māṇikya-Kaṅkaṇa) one lion-image made of silver for Vimalādevi, one umbrella with Makara-toraṇa, for use of the deities during the festivals, one golden-Mukam containing Makara-Toraṇa and three seats made of silver weighing 12 (tolas?). In this way he made a large amount of donations to the gods and goddesses.

A list of the Rājās and the amount of cloths which they received as present of honour from the temple:-

In the 10th Aṅka year of Rāmacandradeva (of Khurda) and in the 25th day of Siṁha (August), the Bhramaravara[123] Rājā of Khaṇḍapaḍā[124] received the following gifts from the temple :-

(1) Baliyārsiṅga - Pāchuḍā -1
(2) Silk Khaṇḍuvā -1
(3) One pāchuḍā to his Diwan Rāya
(4) One pāchuḍā to Rājā's Dewan (secretary)
(5) One pāchuḍā to the Rājā's Advocate and
(6) Twenty gamucās to 20 people came with the Rājā.

The Maṅgarāja, Rājā of Baḍaṁbā[125] received the following gifts from the temple :-

(1) Madhāvali - vastra (cloths) -5

(2) One pāchuḍā (5 hand measure) to his Dewan

(3) One Khaṇḍvā to the Rājā-Purohita

(4) One Pāchuḍā to his Advocate (Vakil) and,

(5) Twenty places of cloths, used for the gods, to twenty persons came with the Rājā.

In the 10th Aṅka year of the Rājā Balabhadradeva (of Khurda), one Puruṣottamadeva, Rājā of Katiyā (Kanikā ?) visited Puri for Darśana.

In the 3rd Anka year of Gopīnāthadeva, (of Khurda) and in the 16th day of Karkaṭa (september), one Bhrmaravara Rājā of Kindā (Sukindā) made Darśana of the gods and after presenting fifty rupees (silver coins) he received the used cloths of the gods and Prasāda from the temple.

In the 8th Aṅka of Divyasimhadeva (of Khurda) the Bhañja Rājā of Ghumusara made Darśana of the deities and returned to his own country after receiving a Pāchuḍā (upper cloth) from the temple.

In the 14th Aṅka year of Divyasiṁhadeva, the Bhramaravara, Rājā of Dheṅkānāla[126] made Darśana of the deities in according to the practice introduced by his ancestors.

In the 7th Aṅka year of Śrī Mukundadeva (of Khurda) and in the 25th day of Siṁha (August), the Narendradeva, Rājā of Mahuri made Darśana of the gods and presented a gold necklace. Then, he intended to do service of the deities by holding a Cāmara. But, the deities were placed in the Anavasara-gṛha at that time. So, he lived in a house till the end of the corronation ceremony of the deities on the day of Jyesta-Paurṇamī. Then he fulfilled his desire of accomplishing the cāmara-service of the gods.

He was honoured by a gift of one silk upper colth called Vasantapāṭa.

In the 10th Aṅka year of Śrī Mukundadeva (of Khurda) one Kābhuṣya (?), Rājā of Nagpur visited for Darśana of the gods. While he made Darśana with his harems, none in the temple was allowed to stay there. After receiving a Dhoti and Prasāda flowers of the gods, he left for his own country.

A list of ornaments of the gods :-

As a rule if any one of this kingdom (Orissa) or a pilgrim outside Orissa intends to prepare any ornament for the deities, he has to obtain permission with specimen of the ornament from the Rājā (of Khurda) who is the supreme authority of the temple. The Pilgrims have to pay the cost of ornament. The account which is thus donated by pilgrims for this purpose, one half of it should go to the servants called Paśupālaka, who are employed in decorating the images. From the remaining half another servant called Cangaṇa (?) Mekāpa should receive fifty percent. The remaining fifty percent should be equally divided between two servants namely (1) Bhaṇḍāra Mekāpa and (2) Ghaṇṭiyā. The ornaments which are donated in original shape, should be carefully preserved in the Temple store (Bhaṇḍāra) under the custody of its guard. The used clothings or garments of the deities which are found unserviceble, should be distributed by the Parīkṣā to all the temple servants according to the convention and practice exiting in the temple. Any special endowments made by pilgrims in the names of the deities should be kept in the temple store only.

If any pilgrim intends to rub the bodies of the deities with sandalwood paste, then he has to get a piece of sandalwood from the store after obtaining permission from the Rājā, and by paying the wages for grinding the sandalwood to the servant

employed for that purpose, accomplish the 'Candana-Lāgi' through Paśupālaka who is entitled to handle with the said service. The total amount of Dakṣiṇā (wage for service) received from pilgrims should be divided into three equal shares among (1) Paśupālaka (2) Cāṅgaḍā[127] Mekāpa and (3) Buḍḍhā Mekāpa and Ghaṇṭiyā, two servants.

Any pilgrim's donation towards Bhoga snould be enjoyed by Paṇḍās a specified portion of the contents (it is called Caṇḍa) and the remainder should go to the donor.

If any pilgrim intends to perform all the 56 varieties of Bhoga, then he has to obtain permission from the Rājā. He has to pay the wages (Dakṣiṇā) to the Paṇḍās who perform the Bhoga; and the Prasāda should be distributed to the concerned temple servants as per the old practice (in the temple administration).

If any one intends to tie banners on the top of the temple, then he has to obtain sanction from the Rājā and pay for the cost of the banner to the Parīkṣā in his office in the presence of Parakaraṇa, Deula-karaṇa and Pāika. The money thus paid for the above purpose should be preserved at the store (where from the banner (Dhavja) would be supplied.) The banner should be tied on the top of the temple by a servant called Cunnarā who is employed for the said service. He would get his wage from the Parīkṣā to whom the amount was pre-paid.

If any pilgrim, during the festival days, intends to fix flags on the top ot the temple by payment of its cost to the Parīkṣā, then the latter should find a flag from the temple store, corresponding the amount paid for the purpose and accomplish the work.

There is a poetry in the Oḍra language popular in Orissa. A true copy of it in Telugu was made and also translated in Telugu. It narrates briefly the *Sthala-māhātmyam* including the dynastic account of the Rājā's who were employed in the glorious deeds perfomed for the deities ....etc.
(It narrates the following topics :-)

+................+

(1) Śrī Puruṣottama - Temple
(2) Śrī Jagannātha Mahāprabhu is the sole incarnation of the Brahman.
(3) The longivity of Śrī Brahma-deva and its calculation
(4) The log-shaped (Dāru-brahma-mūrti) image of Śrī Jagannātha Mahāprabhu at Śrī Puruṣottama Kṣetra.
(5) How many years of Padmayoni Brahmā have passed when the shape of Dāru-Brahman appeared in the earth. And by this the age of Brahman has been fixed.

The accounts relating to reckening of the day, the fortnight, the month and the year of the human world are given in it.
This table runs as follows :-
(1) A paramāṇu (atom) is that which is much smaller in size. Then the small particles, visible in the sun's ray.
(2) Double of a Paramāṇu makes one Aṇu.
(3) Three Aṇus make one Trasareṇu or a particle which is equal to the point of a fether.
(4) Six times of Trasareṇu make one Truṭi. For the table concerning time, one Truṭi is equal to the time of a twinkle of the eye-lash.
(5) Thrice twinkle of eye lash or Truṭi makes one Nimiṣa

(6) Five Nimiṣas make one Kṣaṇa
(7) Fifteen Kṣaṇas make one kalā
(8) Fifteen Kalās make one Daṇḍa
(9) Two Daṇḍas make one Muhūrta
(10) Fifteen Muhūrtas or 30 Daṇḍas make one Ghaḍi
(11) 30 Daṇḍas make one Rātri (night) and another 30 Daṇḍas make one divasa (day)
(12) Thus 60 daṇḍas make one Aho-rātra which is also called Dina.
(13) In the names of the nine planets (grahas) including Rāhu and Ketu, a week (Vāra) rotates in cyclic process with 7 dinas (days). The names of the days are (1) Ravi-Vāra, (2) Somavara, (3) Maṅgalavāra, (4) Budhavāra, (5) Vṛhaspativāra, (6) Śukravāra and (7) Śanivāra.
(14) Two vāras make one Pakṣa (fortnight). These days or tithis numbered from 1 to 14 rotate in the cyclic process. Then, the Paurṇamī or Amāvāsyā follows.
(15) In this way two Pakṣas make one month. One Paksa is called Kṛṣṇa-Pakṣa (dark fortnight) and the other Śukla-Pakṣa (bright fortnight).
(16) Twelve months make one year. The names of the months are : (1) Meṣa, (2) Vṛṣabha (3) Mithuna, (4) Karkaṭa, (5) Siṁha, (6) Kanyā, (7) Tulā, (8) Vṛścika, (9) Dhanu, (10) Makara, (11) Kuṁbha and (12) Mīna. The above are the Saura Masas. The following names are called Cāndra-Māsa :

(1) Caitra (2) Vaiśākha (3) Jyeṣtha, (4) Āṣāḍha (5) Śrāvaṇa (6) Bhādrapada (7) Āśvina (8) Kārtika (9) Māragaśira (10) Pauṣa (11) Māgha and (12) Phālguna. These twelve months are called 'Rudrāyana-Māsas'

Each year is divided into 6 ṛtus. The names and extent of the ṛtus are as follows : -

(1) The ṛtu called Vasanta starts from the second half of Kuṁbha and ends after the first half of Meṣa. (2) The ṛtu called grīṣma starts from the second half of Meṣa and ends after the firts half of Mithuna (3) The ṛtu called Varṣā starts from the second half of Mithuna and ends after the first half of Siṁha. (4) The ṛtu called Sarata starts from the second half of Siṁha and ends after the first half of Tula (5) The rtū called Hima or Hemanta starts from the second half of Tulā and ends after the first half of Dhanu and (6) The ṛtu called Śiśira starts from the second half of Dhanu and ends after the first half of Kuṁbha. In this way six ṛtus move within a year in cyclic process.

According to the Deva-manā or the reckoning of the gods, begining from Makara (October) for six months a duty is reckoned by Devas (gods) and another six months beinging from Karkata (July) is counted as a night of the Devas.

In this way, a full year of the human being is counted as a full day and night (ahorātra) of the gods; and the Pakṣas are four in division called (1) Saura-Pakṣa (2) Śaraṇya-Pakṣa (3) Rudra-Paksa and (4) Nakṣatra-Pakṣa. The year are also called by the names of Vatsara, Anu-vatsara and Samavatsara.

The extent of Satya yuga, according to the human year (Manuṣya varṣa), is 1728,000 years. Similarly the extents of Tretāyuga is 12,96,000 years. As per the longivity of Brahmā, and the age of the temple called Śrī Puruṣottama where is installed the image of Śrī Jagannātha Mahāprabhu as Dārumūrti (figure of a log), Dvāparayuga covers 4,32,000 years (of human years) corresponding to 12,000 Deva varṣas (years of the devas). This again counted as on yuga of Manu.

One Manu, one Rudra, the Moon, the Sun, the Saptarṣi and the Grahas numbering 23, the Naksatras numbering 27, the yogas and the Karanas numbering

12, all rotate in the cyclic process. In this way the rotation of fourteen Manus will make a day of Brahmā. The names of these 14 Manus are : (1) Svāyambhuva (2) Svāruci (3) Mittam (?) manu (4) Tāmasa (5) Aitrata (6) Cākṣuṣa (7) Vaivasvata-manu (8) Sāvarṇika (9) Dakṣasārasa-manu, (10) Brahmasavarniśa-manu (11) Dharma savarṇi-manu (12) Rudrasavarṇa-manu (13) Roca-manu and (14) Bautrika-manu. According to the process of cyclic movement of these 14 Manus, there will occur 98 yugas. Thus one Manu's rotation will make one Manusandhi when the Satya yuga will cover the whole period. In this way when 15 Manus will cover the age of 15 Satya-yugas, corresponding 2,59,20,000 (years?) which again corresponds to 7,20,000 Deva Pakṣas or 12,000 Devavaraṣa (years of the Devas). According to the Manu yuga 2 Parva* (?) is equal to 1000 years (of Manuyuga) of 4,000 years of Manuṣya yuga forms one night and similar years from one day, and in total 2000 years of Manu yuga and 8000 years of Manuṣyayuga form a day and night (ahorātra). Accordingly, 86,40,00,000 years form the Ahoratra of Dharma. Like this, 30 days a make one month and 12 months make one complete year (of Brahmā). According to this calculation, Brahmā's life is extended to one hundred years. It corresponds to Deva's............... (and) 8,64,00,00,000 or eighty six Kharvas and four crores (koṭis) of human-years............. (3) 1174000000000 or thirtyone Padmas, seventeen Kharvas and forty Arvuda................ Brahmā's first part............. hundred............. years..........................[128] .... Padmas 55 nikharva and two Kharvas of years (viz) 155520000000000 is the second Parārdha croresponding 50 years (of Brahma) equal to 155520000000000................................

According to the above calculation during the first Parardha in this earth, in Jambudvīpa and in the southern ocean of Bharata Khaṇḍa and at the northen coast, there is the most sacred land (Kṣetra) of Śrī Puruṣottama Mahāprabhu which is as glorious as Vaikuṇṭha (the holy seat of Viṣṇu). The shape of this land is like a conch rounded to the right side (Dakṣināvarta-śaṅkha) within five Kosas (10 miles) in extent. It is called Śaṅkhanābhi Maṇḍala where stands a mountain named Nila-kandara-parvata. In that mountain there is the four-armed Viṣṇu having the glor of blue jewel who holds the Śaṅkha (conch), Cakra (disc), Gadā (mace) and Padma (lotus flower) in his hands. By his there is the Śesa or Ananta (the snake god). He is adorned with many ornaments like Kīriṭa Makuṭa (crown), Keyūra, etc. In his other side there is Lakṣmī (the goddess of wealth and prosperity) to the left. He is the incarnation ot Śrī Nīlamādhava.

This great god, Nīlamādhava, was used to be worshiped by all the demi-gods (celestial beings) daily with songs and fourteen varieties of music. They regarded that great god (Nīlamādhava) like the sweets matter called Amṛta (nectar). After accomplishing Pūjā when they (the celestial demi gods) left the place, one aboriginal named Viśvāvasu who was devote worshipper of Viṣṇu came to perfor the services and Pūjā of the god Nīlamādhava. In this way, the great Lord's Pūjā was accomplished during the first Parārdha.

In the Similar way the second Parārdha of Brahmā was passed. In the third Parārdha and in the first day of the 5 1st year when Brahmā got up from bed and accomplished his morning duty, he found that the whole of earth was submerged under water which is called 'Pralaya' (evolution). This Pralaya had covered the entire Bhūloka, Bhuvarloka and Svarloka (the three worlds). Seeing this great inundation, Brahmā said to himself 'as I got sleep, the great evolution has taken place and the living creatures have perished'.

In order to start a fresh living world, he created twelve Suns whose hot rays have drained half of the water from the glove. Again he created a goddess called Śoṣiṇīdevī who drained some amount of water. The remaining water was also drained by the third eye of Śaṅkareśvara of Pātāla (nether world) which emited flame. The years required for draining of the water that submerged the world is as described here under :-

The first Sandhi commences with Satya-yuga which covers 17,28,000 years. Within 3 Manu yuga the human years (Manuṣya samvatsara) 1,29,60,000 one koṭi (crore) twentynine lacs and sixty thousand have passed; and the period of our Satya Yuga covers 70,28,000 seventy lacs and twentyeight thousand years. The Tretā yuga covers with about half (of it) i.e. 6,48,000 six lacs and forty eight thousand years of Manu years which correspond to 1,70,64,000 of human years and 47,4000 Deva years. This period is equal to 42 years of Brahma māna.

The three worlds were created by Brahmā. His name is Svayaṁbhu who survived for 2 1/2 yugas namely, second half of Tretā yuga, Dvāpara Yuga and Kali Yuga. This period is prolonged for 19,44,000 of human years (Mānava varṣa) or 5,400 of Deva-varṣa (years of the gods) which is only four Brāhma-muhūrta. During this period the make up of the world was completed.

It is this Svāyaṁbhuva Manu's time, after lapse of a part of Satya yuga, there lived a king in the Śveta-Vārāha-Kalpa, named Indradyumna of the Solar dynasty at Avantī in the country of Mālava situated in Jambudvīpa of the earth. At that time, the iamge of Nīlādrināth Nīlamādhava dissapeared from Puruṣottama-Kṣetra and in his place appeared the image in the form of a log (Dāru vigraha) .... Jaimini Ṛṣi has written in the Sūrya Purāṇa .... (According to the Puru)[129]-sottama-Māhātmya, the story was narrated before the sages (ṛṣis) who assembled at Naimiṣāraṇya .... Indradyumna Mahārāja who was only a devote worshipper of Viṣṇu .... greatly desirous of performance of Pūjā of Lord Viṣṇu......... thinking what type of image was possessed by Viṣṇu............. while thinking so, one day a Vaiṣṇava sage with matted hairs (Jaṭādhārī) came to his court (Darbār) and informed him that in the country of Oḍra-deśa (Oris-sa) near Ekāmra Kānana there is the god Viṣṇu on a mountain called Nīla-parvata (the Blue-mountain). So saying, the Jaṭādhārī (sage) disappeared. The king was astonished to hear this news from the sage and requested his Purohita to find out the place where the deity (Nīlamādhava) had been installed. The Purohita said that his brother, Vidyāpati, was capable of undertaking that task as he was well aquainted with the countries where he toured. Hearing this, the king called for Vidyāpati to the court. After giving him with praises, 'you are the fittest person to find out the image of Viṣṇu. Go and search for the great Lord.'

Receiving this order from the king Vidyāpati started for Oḍra-desa. After some time, he arrived at the sea coast near Ekāmra-kānana which was to the south of the river Citrotpalā. While proceeding hither and thither once he met with a old Vaiṣṇava named Viśvāvasu who was worshipping Viṣṇu. Vidyāpati, became his friend (mitra) in no time and the old Vaiṣṇava had treated him with hospitality by supply of sweet food to him (Vidyāpati) which food was like nectar (Amṛta). After tasting that wonderful food Vidyāpati enquired about it, upon which the old Vaiṣṇava (Viśvāvasu) told him, 'Oh friend ! I am worshiping the great god Nīlamādhava for whose worship Devatās (gods) also arrive here. Daily I use to collect the offerings made in honour of that deity. Myself and my family are living with that celestial food,

remained after the offerings. By taking this food we are free from diseases. 'Hearing this wonderful story from the old man 'Vidyāpati told him 'Oh friend ! won't you show me that god Nīlamādhava ? I have come either in search of the image of Visnu as per request of the Mahārāja Indradyumna. I will return home and inform my king if you kindly show me your Nīlamādhava. 'Hearing this request from his friend. Viśvāvasu wondered and thought in his mind, 'If I refuse his request I will become disloyal to my friend and also his confidence, but if I respond to his suggestion then I have to lose all of my property. After all, he is a Brāhmaṇa (sacred person), friend and host (atithi). So, his desire should be complied, 'That night they halted, and next morning started for Darśana of the great god (Nīlamādhava). They arrived near a pool called 'Rohiṇi-kuṇḍa'. Then they found that a thirsty crow arrived there to quench its thirst, but owing to extremely thirst it died and fall in that 'Kuṇḍa'. Immediately, the crow appeared in the shape of a four-armed being, holding Śaṅkha (conch), Cakra (disc), gadā (mace) and Padma (lotus-flower). Then, it was taken to Vaikuṇṭha or the celestial world of Viṣṇu.

Seeing this with great wonder, Vidyāpati took his bath in the 'Rohiṇī-kuṇḍa' where after performed the Sandhyā, Tarpaṇa, etc., the sacred duties of a Brāhmaṇa. They, both (Vidyāpati and Viśvāvsu) started for Darśana of Nīlamādhava. They arrived at a Savara village where they halted for that day. Next day they accomplished Darśana of the god and took the Prasāda. After this, Vidyāpati proceeded to meet the king (Indradyumna).

On that day a terrible wind has blown and the 'Rohiṇī-kuṇḍa' was covered with sand. So, the cows left that place for want of water and grass.

This consequence of the subsequent time was not known to Vidyāpati ....[130] He went to the king and told him all regarding the glories of Nīlamādhava..................[131] The Rājā being satisfied started in almost auspicious moment with his people.......................[132] while going for Darśana of the god, at that time...............[133] Nārada Muni (a great sage of the celestial world) met him and they both proceeded towards Oḍra-deśa (Orissa) and arrived at the north of the Mahānadī ....[134] At a town called Bāṅki Kaṭaka, they worshipped the goddess Carcikā. At that time, the king of Oḍra-deśa came and met them. Finding him as a devote worshipper of Viṣṇu, Mahārāja Indradyumna was delighted and asked him with regards about the image of Nīlamādhava Mahāprabhu. Then, the Rājā of Oḍra-deśa replied:, 'At first the Devas used to worship him (Nīlamādhava). But, now I hear that he has been disappeared. So, I have got no opportunity for His Darśana.'

Hearing this Indradyumna felt sorrow and san (?) in pensive mood. Then, the great sage Nārada told him some soothing words. After this Rājā Indradyumna proceeded to Ekāmra Kṣetra after crossing the Mahānadī. There he made Darśana of Śrī Bhuvaneśvari, Kṛttivāsaśiva and Ekāmreśvara (Liṅga). Then he arrived at a place between Kapileśvara and Vilveśvara. After staying there for a few days Indradyumna started with Nārada towards Nīla-Parvata where they found neither Nīlamādhava nor the Rohiṇī-Kuṇḍa. So, they felt much disappointed. But, at that place they saw the image of Narasiṁha Mahāprabhu near an Agaru tree whom they made Darśana, but felt no happiness as they missed the visibility of Nīlamādhava. At that moment they heard a voice from the heaven. It said,'Oh king ! you cannot see the god Nīlamādhava, as he has already dissapeared. But, now if you perform one thousand Aśvamedha sacrifice, then at the end of that sacred performance, a tree having four branches would flot in the ocean and come at the shore near Cakratīrtha (a place near Puri). That will be the figure of the god Dāru-Brahma. The trunk of that

tree will be red and contained the marks of Śaṅkha (conch), Cakra (disc), gadā (mace) and Padma (lotus flower); and it would be discharging excellent fragrance. As that tree would grow on its owh accord, you should make its Darśana.'

In this way a voice from orbit was heard. Hearing this voice Nārada Muni address the king and said, 'Oh king! Let you go and stay with your army. Here I will halt for five days to call the god Narasimha Mahāprabhu. Then I will meet you. After that you will start performance of one thousand Yajñas called (Aśvamedha) (Horse sacrifice) or else the Rākṣasas (demons) will disturb the sacred services. 'According to the advice of Nārada, the king left the place and joined with his army. During this time Nārada made Āvāhana (invitation) of the god Nṛsiṁha at that spot ....[135] The god (Nṛsiṁha) came down to the earth in the Puṣpaka-yāna with his two consorts, Lakṣmī and Bhūdevī. With songs and music the god appeared before the king (Indradyumna). Nārada also followed with and honoured the sage Nārada who brought the god Nṛsiṁha to his vision.

At that time a son Viśvakarmā, the celestial architect, arrived at that place, whom the king employed for construction of a pāgoḍā, facing to the west, at the distance of one hundred Dhenu to the south of the god Nīlakaṇṭha (śiva). The architect built a pāgoḍā at the specified place as per order of the king. In that temple the king installed the god Narasiṁha after performing his conscration ceremony with one thousand loads (of sacred water). If the Pūjā of this god (Nṛsiṁha) is accomplished as per rule with Abhiṣeka by the sacred water of the Gaṅgā brought from Banaras (Kāśī) and coconut water and with Pañcāmṛta, Dhūpa, Dīpa, Naivedya and decorated with Mandāra-flower, then one will enjoy will enjoy the good consequence which one gets by performing the Horse sacrifice and also by making Darśana of Śrī Jagannātha Mahāprabhu's figure of Dāru-Brahma.

The king Indradyumna began to perform the one thousand Horse sacrifice by inviting the Devas headed by Indra,...............[136] the Munis, the Brāhmaṇa, the Rājarṣis, the earth (Martyaloka), etc. All the above invitees assembled there at the time of the yagas. The king offered them seats as per custom and honoured them.

One thousand Aśvamedhas (horse sacrifices) were completed within five years. During the course of the yāgas the king distributed (Dānam) of such a large number of cows that a tank was formed by numerous sharp hooves (of the cows) and that tank was called 'Indradyumna-sarovara'. He who takes the sacred bath in this tank is relived from great sins (Mahāpātakas).

The king also satisfied the Devas including Indra who visited to the sacred performance by showing due honour and hospitality. He made many kings of grants after the final offering (Pūrṇāhuti) to the Fire god in that Yajña. Then with great satisfaction he took the sacred bath called 'Avabhṛta-snānam'.

After this, a celestial tree, contain four branches and marked with the figures of Śaṅkha (conch) and Cakra (disc) at its red trunk, came floting in the bay to the shore where Vilveśvara (śiva) have been installed at Puri. This news was carried to the king (Indradyumna). The king brought the logs from there under a great procession and kept them in four sids (of the Yajña-vedī).

At this moment an old carpenter has arrived there. He told to the king, 'I will prepare the images out of the sacred logs in a closed din wrapped by bamboo-mats and my work will be completed in fifteen days. None should enter into the den to view my work, within this period. He you will see the work will become blind and deaf. If you order that none should enter into the closed cell then I will start my work.'

The king agreed to these conditions of the carpenter and appointed guards there to watch that none should go into that compartment.

After this, fifteen days have passed. Then, the doors of the compartment were opened. The old carpenter was not found there;but in the place of the logs there stood four wonderful images. The first image was like the position of the god (Kṛṣṇa) when he jumped upon the earth from a high mountain while chased by the demon king, Jarāsandha.

The king (Indradyumna) saw the images and bowed under their feet and enjoyed. In order to instal these images in a great temple to be constructed on the Blue-mountain (Nīla-Parvata), the king requested Nārada to fix an auspicious moment to start the work. At that time a voice from the orbit was heard 'Oh king! you paint the images in the following manners :-

(1) White colour like the conch to the image of Balabhadra.
(2) Black like cloud and Markata (blue stone) to the image of Śrī Jagannātha
(3) Yellow colour to the image of Subhadrā, and
(4) Red colour to Sudarśana.

In this way these images should be painted.........[137] the Rājā heard this voice..........[138]. The king gave Śubha at the Blue-mountain in an auspicious moment (avakṣita muhūrta) to start the construction of the great temple at the bright of one thousand hand-measures, as per the science of architecture (śilpa-śāstra), at a distance of 100 hand measures to the west of Kalpa vaṭa (the sacred banyan tree). He accomplished the consecration through the great sage Nārada.

At that time an old Brāhmaṇa who was as student of Ṛg-Veda appeared before the king. He advised that the grand consecration ceremony of the great temple as well as the deities should be strictly performed in accordance to the religious rules. So, the king asked advice of Nārada who said that Brahmā was the only competant person to under-take that task. Then Nārada suggested that he himself would go to Brahma-loka and get Brahma for the purpose. But, the king (Indradyumna) suspected that Nārada might not return back from the Brahma-loka. So, he expressed his wish to go with Nārada to invite Brahmā. Then he sent his people to his own country and started with Nārada in a chariot for Brahma-loka.

After arriving at the gate of Brahma-loka they found that Indra and other gods and the Ṛṣis (hermits) were awaiting for interview of Brahmā since a pretty long time. Upon enquiry of Nārada, the gatekeeper named Maṇi Kubera told, 'It is not the time for you to interview Brahman', But, Nārada argued with him and said that a king from the earth (Martya-loka) had come for a talk with Brahmā. So, the matter should not be delayed. So, saying he went to the place where Brahmā was singing the sacred songs (Vedas). After a while when Brahmā was informed by Nārada about the arrival of the king (Indradyumna), Brahmā called for him and asked, 'Oh king! what made you came hither by undergoing huge strain?' Indradyumna humbly narrated the whole story as to how the appearance of Dāru Brahma had occured and how the four images and the great temple were built. At last, he requested Brahmā to perform the consecration ceremony of the deities as well as the temple, without which his ambitions would never be fulfilled. Then, Brahmā asked the king,' when did you come to this palce?' 'It is only a moment back' answered the king.

Brahmā smiled and said, 'Do you know that seventy-one times the rotation of the four yugas have already passed in the earth since you arrived here? Now,

you go to th earth and arrange the required materials for consecration ceremony of the deities. I will be coming to your place within a short while.' Hearing the king feared at his heart. Brahmā came to know of his feelings and asked Nārada and Padmanidhi, a son of Viśvakarmā (architect of the gods) to go with Indradyumna to the earth to make necessary arrangement for the proposed consecration ceremony of the deities.

After this, Brahmā met with the Devas (gods) and the Ṛṣis (sages) including Durvasa who waited for his interview at the gate (Brahma dvāra). He asked them also to visit the ceremony organised by the Rājā Indradyumna. Accordingly, Indradyumna accompanied with Nārada, Padmanidhi (the architect) and some Devatās (gods) went to Śrī Puruṣottama, Kṣetra, where the king found..................[139] whoever of his own dynasty......................[140] By that time a king named (Gālamādhava)[141] was reigning the country. An image of Madhava kept in the temple which was constructed by Indradyumna at the Nīlaparvata (Bluemountain) was worshiped by the said king. The image of Dāru Brahma which as kept by Indradyumna at eh Yajñaśālā (place of sacrifice) was hidden under a forest.

The king Gālamādhava heard from his messanger that a king had arrived there (Śrī Puruṣottama-Kṣetra) and claimed the temple and the deities belonged to him. This enraged Gālamadhava who issued orders to his soldiers to fight against him. At that moment his old minister informed him that he heard from people that in good old days, a king named Indradyumna had constructed the temple on the Nīlaparvata and for instalation of the image Viṣṇu in it he had gone to Brahama loka to invite Brahmā for his consecration (Pratiṣṭhā). Hearing this from the minister the king (Gālamādhava) met with Indradyumna who showed respects and suggested that he (Indradyumna) was entitled to perform the consecration of the deities for which Gālamādhava might supply the necessary meterials....... I will return to Brahma loka after accomlishing his pratiṣṭhā..............[142] This temple in your kingdom will belong to you and none alse. Hearing this Gālamādhava felt glad. He made all arrangements for consecration of the deity................[143] thinking in his mind that king might after returned from Brahmaloka...........[144] I think that it was true............[145] Advised to Indradyumna by...... Suka muni........[146] As Padmanidhi, the celestial architect and some Devatās (gods) have arrived at the spot, where the pratiṣṭhā of the great God would take place, they were duly supplied with seats and honoured as per advice of the sage Nārada to the king and they were given different deities as fitted for the said performance, Bharadvāja Ṛṣi being in the seat of Brahma ....[147] the temple was consecrated in accordance to the jñāna-sāra (the science of scriptures).

The, Brahma arrived from Brahmoloka and made Darśana of the great God Dāru-Brahma and bowed down ....[148] Made there chariots on which the four images were placed..................[149] going round (of the temple)............[150] Brahmā got the first image down from the chariot and tied it with a silk-rope...........[151] the gods (who visited from the heaven) lifted the image by holding him in their hands and accomplished the 'Pahaṇḍivijaya' (walking) of the deitiesf into the inner compartment (garbha-gṛha) of the temple, and place on the Lion-seat (Siṁhāsana) Then, Brahamā started the Pūjā with Utterence of Mantram ....[152] But he (Brahmā) woundered in which Mantram, and Dhyāna the deities were to be offered Pūjā. At that time a voice from above was heard.'

1. The image of Jagannātha should be worshipped as 'Śyāmasundara mūrti' (figure of dark-beauty)

2. The image of Subhadrā as.... ....[153] .... Kunda-puṣpa (jasmin flower)
3. The image of Subhadrā as..............................[154] kuṁkuma, and
4. (The figure of Sudarśana as) red............................[155]................[156] doing.............[157] etc.

people have started performing religious work from that day onwards. Now, the work will be delayed if (the height of the temple is fixed at) one hundred hand-measure[158]. So, to make (the work of construction) quicker, the height should be 94 hand-measure. Hearing this suggestion, the king said to himself. 'I have resolved to construct the temple at a height of 100 hand-measure. So, what decission should be taken in this regard depends mainly upon the progress of the construction. If the work is postponed, then it will become a sinful affair. So, let be started without delay.' So saying, he called for a Brāhmaṇa called Bhaṭṭa Miśra to whom he asked about the type of temple suitable for this purpose. The letter replied: ' there are 36 types of temples as prescribed in the Dharmaśāstra. Out of them 20 type of temples are best and out of these twenty types one named Śrīvatsa-Khaṇḍaśālā is not only superior but also too dear of the great god.'

Hearing the above advice of Bhaṭṭa Miśra, the king decided to accept that particular type for construction. In the 14th Anka year and in the 7th day of Vṛścika (November) Monday, the king organised a meeting on the Maṇḍapa of the Nīlamandara-giri at Śrī Puruṣottama. Kaṭaka in which the Pātras, Mantris and nobles including the Paramahaṅsa-sannyāsīs were present. The chief Brāhmaṇas who attended the meeting were :

1. Dāmodar Purohita Mahāpātra
2. Nīlakanthaguru Mahāpātra
3. Balabhadra Rājaguru Mahāpātra,and
4. Jagannātha Cayani Paṭajoṣi Mahāpātra

Apart from the above persons, there were present in it all the kinsmen (Parivāra) of the king, Buḍhā Leṅkā[159] and the chief officers of the temple.

In that meeting the Rājaguru Mahāpātra declared, 'Here in this Puruṣottama Kṣetra, there is the old temple of Nīlasundara-giri in which are installed the great - god Śrī Jagannātha Mahāprabhu. Our king being a worshipper of Viṣṇu has decided to built a new temple in the place of old one at the height of 94 cubits measuring his own hand. Let us bow down at the feet of the great God. 'Then the king got a rod for taking the measurement of his own hand which had become the standard unit for subsequent scale used by the local engineers. It was finally decided that the height of the temple should measure 90 hands, while the width of its base was 45 hands, and the Mukha Maṇḍapa was 16 hands....................................[160] In order to keep the deties during the period of construction of the new temple, to the northern side of the garbha-gṛha (inner chamber) ....[161] each stone measuring six hands........................ like this nine...... .....[162] that temple consisted of 3 bakara (?). This Maṇḍapa's name is Balayagiri-Maṇḍapa. In this Maṇḍapa (pa)..............doing its pratiṣṭhā installed in this Maṇḍapa in the 15th Aṅka years of the king and in the Ekādasi after the 10th day of the bright fortnight of Śrāvaṇa (August), Thursday...............[163] At that time the 4th Ghaṭikā (ghaḍi) of the day was completed when the Lagna was Vṛṣabha, Araji (?) Muhūrta, the construction of the temple was commenced. Enclosing that Mukha-Maṇḍapa (front pendal), there are three mainture temples (nitches) in which the images of Varāha, Nṛsiṁha and Trivikrama have been installed. These are called by the name Nisā-deula. The main temple consist of the parts namely (1) four deities garbha-gṛha (2) Jagamohana towards the eastern

from of Mukha-Maṇḍapa (3) towards the eastern side of it two Maṇḍap as called Citra-svātī Nakṣatra (4) to the southern side of the deities there is the Agaru-tree near which there is a temple of Nṛsiṁha Mahāprabhu (5) to its east Nṛsiṁha Maṇḍapa and (6) to its west there is a temple of Heraṁba Gaṇapati (7) Then, the Paścima-dvāra temples and Maṇḍapa (8) to its west there is the temple of Vimalā-kṣidevī and its MukhaMaṇḍapa (9) to its north there is the temple of Sarasvatīdevī and its Mukhamaṇḍapa (10) to its north there is the temple of Rotaidevī-kalī (11) to its north there is the temple with Mukhamaṇḍapa of Mahālakṣmīdevī (12) to its east the temple of Indradeva (13) to its east is a Maṇḍapa (14) to its east, facing to the west, the temple of Saṣṭhīdevī, (15) To the north east of the main temple there is the Snāna Maṇḍapa where the bath ceremony of the deities takes palce (16) to the northern side of the main temple there is the temple of Īśāneśvara (17) to its northern side there is a small temple of the goddess called Uttarāyaṇidevi (18) to the southern side of the main temple there is the banyan tree (Kalpa vaṭa) (19) to its west there is the temple of Ananta Puruṣottama (20) to its west there is the temple of Vāmadeva-Kṣetrapāla (21) to the east there is a stone flight consisting of 22 steps leading to the eastrern gate (22) to the south there are 21 flights leading to the southern gate (23) to the west there are 19 flights leading to the western gate (24) A boundary wall made of slabs is surrounded all the four sides of the premises of the temple in the form of a bangle (Valaya). It contained four towers (gumuṭa) and four gates in four sides. These gates are called (1) Jaya-Vijaya dvāra (2) Caṇḍa-Pracaṇḍa dvāra (3) Kumuda Kumudākṣa dvāra and (4) Nanda-Sunanda dvāra. In the eight side the eight Digpalas have been installed in small temples. The eastern gate is called the Lion-Gate (Siṁha-dvāra) where two lions, made of stone are placed. Near the entrance of the temple here is the temple of Pinākī (Śiva) and other temples.

The total number of minor temples surrounded the main temple of Śrī Jagannātha is 25; and the total number of deities is 30 and five Maṇḍapas and the flight in all sides are ....[164] The boundary wall is like a square and its length of four sides is ....[165] Apart form this at the outerwalls (of the temple there are three images of Trivikrama, Varāha and Nṛsiṁha................[166] Bha-(ṇḍa) - Goṇapati 2, Aṣṭa-Digapālas 8 and in total 13. The Lion figures at the Lion-Gate (Siṁha dvāra) ....50 there are the Maṇḍapas with golden tops, the Lion seats (siṁhāsanas) having two moon-emblem and the two doors at Mukha Maṇḍapa decorated with gold which have been built properly. Apart from these, the god Jagannatha's garments, the Lion seat, the place where the deities are placed the golden pedestals (suvarṇa pīṭha), the golden kuṇḍis (vessels) used while the deities are placed on their seats (Siṁhāsana), the vessels used for Dhūpa, Dīpa, etc. made of gold and vessels, utilised at the times of Pūjā and Naivedya (offerings) during festivals, the golden Hāndolā or Vimāna (carriage), the bells (ghaṇṭas), used in the ceremonial functions, the chatra (umbrella), Cāmara, etc. Containing gold handles and used at the time of consecration the Dakṣiṇā (wages) given to the Brāhmaṇas, etc. and the account of the income and expenditure relating to the above is given below :-

Income :- 47,88,000 Māḍas; revenue collected from out side One Mohara = two Māḍas.

Expenditure :- 12,10,000 (Māḍas) according to 135 (of coins) brought by Nīlakaṇṭha Rāya from the store (Bhaṇḍāra)

2,00,000 Aṅka (marked) Moharas (gold coins) kept in 25 boxes each (box) containing eight thousand Māḍas in total. 10,000 Vijaya moḍa Box each containing

one thousand coins (Māḍas). Such boxes numbering 135 and the total content in them being12 (?) 10000 (Māḍas)[167]. 40,000 Apart from this, there are the jewels kept in the store. The estimated cost of 12,50,000 Māḍas is shown towards expenditure by the guru (teacher) of the Rājā named Nīlakaṇṭha ....[168] These materials and after giving presents to the Brāhmaṇa called Paramahaṅsa Vājapeyī[169] the king has issued orders ....[170] those who have assisted................[171] (for keeping accounts beg the temple servants at the time of construction of the temple) of the gods ....[172] Suāras (cooks), one thousand Bāṇuā (hunters) who hold weapons at the time of hunting procession, and also the chiefs (Pradhānas) and Pātras (ministers) while the Rājā was on toure.

Paramahaṅsa Vājapeyī who was in the charge of the construction of the temple, has issued orders for circulation to all the subordinate Zamindaras to dispatch skilled labourers on hiered basis for participation in the architectural work and also to accomplish certain piecemeal works at their own places for which they had to receive their due wages. In this way he completed the construction of the temple smoothly. After this the glory of the Kṣetra received good reputation in all the countries far and wide when the deities were installed in it and the Rājā performed Darṣana and received Prasāda-flowers.

For the best and faltless management by Paramahaṅsa Vājapeyī, the king felt so glad that he donated an Agrahara together with a palanquin made of gold to him. He was also given a seat of honour by the side of the king in the Darbar. He was given the post of Parīkṣā (superintendent) of the temple administration for which sake he had to live in Puri. This was proclaimed by the king to all people as stated below, from which the deities regarding the matters of temple administration was revealed :-

There are fifty-two temples in Puruṣottama Kṣetra (Puri) which temples belong to Sannyāsīs (sages). There is an officer designated Mudrāhasta[173] or Mudiratha who was directly appointed by the king as liason between the temple and the Royal Residence in the affairs of administration. In the temple administration there are the servants among the Brāhmaṇas, the Śūdras, the Prakaraṇa or Karaṇas, Khaṇḍaita, Deula Leṅkās,[174] etc. to whom the royal order has been issued in this way.

We have appointed Paramahaṅsa Vājapeyī as the supreme head of the temple servants and Dharmakartā. His instructions should be followed in the case of Bhogas and festivals of the deities. We have given 12,50,000 (twelve lacs and fifty thousand) gold coins (Māḍas) in the hands of Paramahaṅsa Vājapeyī for construction of the main temple at the height of 90 hand measure including some minor temples and to organise the administration and services of the temple together with purchase of necessary materilas for Bhoga and Pūjā of ordinary days and in the festivals of the god Śrī Jagannātha and other deities. All these tasks have been satisfactory accomplished by him (Vājapeyī).

When the Paramahaṅsa Vājapeyī got this royal proclamation and read out the content before all people gathered in Puruṣottama Kṣetra, then the temple servants assembled in the main temple when the Śāṭikā or Khaṇḍuā (silk cloth used in the image of Śrī Jagannātha Mahāprabhu was tied over the head of the Vājapeyī and he was also made wear of one, were presented with Śāṭikās (takens of appointment), such as the servant called Modāli who gets sandalwood-paste ....[175] the Gauḍa Beherā (cowherd) who was the head of.............[176] gets curd. Guḍiyā-Biśoyī[177] who prepares sweets...................... Bhaṇḍāra Mekāpa who is in charge of the temple

store.................. the Mahājanas Brāhmaṇas who do some service of the deities........... the Mekāpa was appointed by the Vājapeyī to put the lights upon a pedestal (piṇḍi); during the performance of Āratrika (light offering) of the gods and to prepare the necessary articles for offering of Dhūpa, Pādukā, Śaṅkha with water for oblation. The Pātra-Baḍu has to supply the vessels necessary at the time of Naivedya. The Haḍapa-Nāyaka has to supply betels. The Paṇḍās have to do the Pūjā of the deities. The Paśupālakas[178] have to adorn the images. All these servants were appointed by Paramahaṅsa Vājapeyī. The servant called Garābadu who was employed to supply water for Pūjā, gave water to wash the hands of Vājapeyī and the servant named Cāṅgaḍā Mekāpa handed over a cloth to rub his hands after wash. The people who resided in the country of Puruṣottama presented him (Vājapeyī) finger-rings made of gold. The servant called Leṅkā gave him a daṇḍa (stick) with golden handle to hold. Then, the Paṭuāra[179] (procession) started, in which the dancing-girls or Devadāsis have taken part. The servant called Paḍhiārī (Pratihārī) invited those whose presence at that time were required in the temple. Another servant called Baliyā-Paḍhiārī[180] distributed Anna Prasāda (cooked rice) to the persons who were presented there. At that time Vājapeyī entered into the Veharaṇa Maṇḍapa (office hall) and made council with the Para-karaṇa (head clerk) regarding the rutine of different ceremonies and rituals of the deities and also the accounts. Upon this the Head cleark got the Mahāprasāda before him to ascertain the quantity and quality required for the daily offering. Before Vājapeyī the measurement and weight of each food materials was made and with a thorough consideration of each item, required for preparation of foods (for Bhoga), the proportions were fixed and confirmed. Then, all the temple servants were given new cloth as presents before Vājapeyī left the office and went home. A procession consisting of different type of Musics, horses being covered with silk decoration, flags and fastoons, dances and all sorts of jubilation the temple servants proceeded wih Vājapeyī upto his home and then returned back to the temple and joined in their respective duties.

After this, Vājapeyī invited the Pātras, Mantris, the Karaṇas and other higher officers of the state to give an account of the expenditure occured in the contruction of the main and minor tempies and the money and articles that he received from the king. According to his account, he ependiture for construction of the main temple was ten lacs of Māḍas (gold coins), for construction of the Lion-seat (siṁhāsana) including the two pillars near the Siṁhāsana and for the Kanaka-Maṇḍapa (golden pedestal) the total expenditure was lacs of Māḍas. The cost of silver to prepare two silver doors was thirsty thousand Māḍas equal to gold Māḍas (gold coins) numbering 6,000 (six thousand). For construction of the Mukha-Maṇḍapa in the front of the inner chamber and for the Anavasara - grha where the deities stay for fifteen days (before Śrīguṇḍicā-yātrā) and to construct three pits there for filling them with fragrance namely camphor and sandalwood Paste (candana) for use of rubbing on the images and three golden cots for steep of the deities for which 1000 Māḍas of gold was required and the gold, used in the Cakā (round shaped) seats of the deities, costed 400 māḍas; the gold required for use of belt of the deities connected to fix at the Siṁhāsana was worth of 2160 gold Māḍas; for the 12 Mukuṭa (crown) decorated at the forehead of the gods an amount of 450 Māḍas of gold was spent.

The accounts relating to the ornaments of the deities. Balarāma's six ornaments made of gold :- One ornament called Rāhurekhā which is worn on the forehead. It is made of gold and costed 150 Māḍa. (The gold chain) .... tālapaṭā two in

number weighing one hundred and fifty Māḍas of gold worth 250 (madas of coin).

An ornament called Abhoka-ballabha-Cittā for adoration on the forehead in which are attached some precious stones like Nīla (blue stone) and Māṇikya (ruby) costed eighty Māḍas.

A pair of Matha Makara kuṇḍala (ear rings) 400 Māḍas eight ornaments for Subhadrādevī :-

(1)	Rāhu rekhā worn on the forehead one and Haritā-lapāṭa 1 and chains 3	- 150 Māḍa
(2)	The ornament attached with precious stones like Nīla and Māṇikya encirlced with gold frame	-70 Māḍa
(3)	A pair of gold armlets (tāḍa)	-50 '
(4)	A pair of ear-ring called 'Alakā'	-60 '
	Total	330 Māḍas

The ornaments of Jagannātha Mahāprabhu :-

(1)	One Rāhu-rekhā for fore head	100 Māḍas
(2)	One Haritāla-rekhā	150 Māḍas
	Total	250 Māḍas
(3)	100 citās and one attached with four pieces of diamond which ornament is called by the name Aghoka-pallava-citā...	100 Māḍas
(4)	A pair of MathaMakara Kuṇḍala	80 '
(5)	An ornament called Lakṣmī-Pramoda, adorned upon the chest of the image	80 Māḍas
	Total	510 Māḍas

An account (of ornaments) belonging to the kṣetra (place) or Śrī Jagannātha, written by Oriya poets and translated in Telugu speaks this :-

An account of the ornaments, used for three images, numbering 21 is as follows :-

(1)	The ornaments called Rāhu rekhā and Hari-tālapaṭi, nine in number.......	650 māḍas
(2)	Three citās attached with jewels	250 māḍas
(3)	Four Makara - Kuṇḍalas	150 māḍas
(4)	Two Tādas (armlets)	50 māḍas
(5)	Two Kuccas (?)	60 māḍas
(6)	One Lakṣmī image	80 māḍas
	Total	1240 māḍas

The gold ornaments for daily use :-

(1)	A cula for Balarāma, adorned on his head..........	70 māḍas
(2)	Twelve Ketakī-Pākhuḍās made of gold	100 māḍas
	Total of the above 13 ornaments...	170 māḍas
(3)	Seven Hoods (Phaṇā) of Balarāma, made of gold	1500 māḍas
(4)	A pañca-śākhā-Mukuṭa (crown having five branches) attached to the seven-hoods of Balarāma.............	800 māḍas
(5)	An Alakā pāti of jewels, adorned below the crown (Mukuṭa)	100 māḍas
(6)	An Ardha-candra (cresent like) ornament containing jewels	60 māḍas

(7) Six gold flowers below the hoods 60 māḍas
(8) A pair of Karṇāvataṁsa with eigth paṭals (Aṣṭa-dala)..... 80 māḍas
(9) A pair of Karṇācala, an ornament covered the ears............. 500 māḍas
(10) Eight Suvarṇa-nārācalas, an ornament attached with jewels and gold-flowers 80 māḍas
(11) A pair of Makara kuṇḍala with eight hooks. 100 māḍas
(12) The gold chains attached to it 20 māḍas
(13) Necklace called Cāpasari Padaka, including hooks to keep it tight upon the chest with pearls (Muktā) 400 māḍas
(14) One jewel-seat (Ratnāsan) 80 māḍas
(15) One gold-turban with jewels A pearl (muktā) hāra with ruby one best diamond Padaka attached to hara A Varāha-candra Padaka with many jewels One Padaka attached with diamond and pearls Apart from the above jewels, containg different kinds of precious workmanship and made of gold....... 1000 māḍas
(16) One Paḍḍāṇa (?) with 3 palas. 2000 māḍas
(17) A gajamekhalā attached to it (a belt like ornament) 30 māḍas
(18) A padaka hanging in it with precious stones A Navagraha-Padaka A Gomeda-nāyaka-Padaka A Māṇikya nāyaka Padaka
(19) One Keśara Padma māla .... 40 māḍas
(20) One Vaijayantī Mālā with jewels 300 māḍas
(21) A pair of Śrībhuja (two arms) 1000 māḍas
(22) A pair of Muktā-kara-valaya (bangles attached to the arms set up with Mukta (pearls) .... 300 māḍas
(23) A pair of Kandarpa-bandha, an ornament with jewels, adorned below the arms........... 1200 māḍas
(24) Ten finger rings (Mūdrikās) 50 māḍas
(25) Two Suvarṇa Padma (gold lotus) 300 māḍas
(26) Two feet or false legs of gold 1800 māḍas
(27) A pair of Pāhuḍas (feet bangles) 500 māḍas

....

Total 12,700 māḍas

Apart from other ornaments an account of the above has been written in this way, but actually the total amont comes to12,530

(28) The weapons held by the deities which have been made of gold 400 māḍas In the right hand (of Balarāma) is a plough made of jewels and gold
(29) The weapon called Musala which is held by Balarāma in the left hand 400 māḍas
(30) By its side two weapons namely dagger (Kaṭāri) and sword (Khaḍga) 150 māḍas
(31) Bow and arrows* (Pināka-dhanu) 650 māḍas
(32) Two supporters (Khuṅti) of arms. 1700 māḍas

the total being 77

....

Total 14,4000

The ornaments for Subhadrā :-

(1) The ornaments called Kaceri (?) attached to precious stones and used for adoration of the head 1000 māḍas
(2) The Mukuṭa with five branches (pañca-sakhā), prepared in gold and also a hook for tightining it... 400

(3)	The Alakā pāti which is adorned just under the Mukuṭa and bunches of jewels hand below it, which is called 'Ratnaghu'....	700
(4)	An ornament called Ardha-Candra neta (cresent-moon like) attached with precious stones...	50
(5)	Six gold flowers called Suvarṇa-Tarāṭa-puṣpa which is worn below the Ardha candra Neta	30
(6)	Two Karṇa puṣpas (ear ornament) entangled with jewels	70
(7)	A pair of Karṇācala, made of gold, which are adorned under the pair of Karṇa puṣpa.....	200
(8)	Six Nākacaṇā[181] which tightens the above mentioned Karṇācala	30
(9)	A pair of Tāṭaṅka (Tada called candra-sriyā decorated with jewels	60
(10)	A Hṛdya-bhūṣaṇa of gold (Hāra)	200
(11)	A Muktā capasari necklace, an ornament made of pearls and gold	60
(12)	A HaraṇāMala (necklace) attached with jewels...	80
(13)	A gold Mekhalā[182] (belt)	30
(14)	Five Padaka Mālas attached to different precious stones	300
(15)	A gold necklace	120
(16)	A ghaṇṭā kati mekhalā (an ornament like belt with a row of bells attached with jewels and gaja emblem	150
(17)	A Padma Mālā made of jewels and gold	150
(18)	A Kadaṁba Mālā which appear like Kadaṁba flower and attached with jewels	180
(19)	A pair of golden feet called Śrīpayara	600
(20)	A pair of Balā (foot bangle) made of gold	100
(21)	A pair of Pāhuḍa for adorning the feet.........	10
(22)	Ten Ratna Mudis or finger-rings and attached with precious stones	50[183]

For these ornaments valued 4057 māḍas being under the custody of Taḍau (clerk) are :-

Śrī Jagannātha Mahāprabhu's ornaments :-

(1)	The image of Gopāla made of gold and jewels without ornament which is worn on the head...	880
(2)	Suvarṇa Ketakī (golden Ketakī flower like ornament) adorned on the head of the deity....	120
	The above three ornaments total cost	1000
(3)	The Sapta-sakhā-Jagamohana with jewels... This ornament namely Sapta-sakhā Jagamohana is worn at Gaṭonettika (?)[184]	12000
(4)	A Ratna rupyā Alakā..........	150
(5)	Right Tarāṭa-Puṣpas (flowers)	120
(6)	Two Karṇāvataṁsa with jewels and showing eight paṭals.....	100
(7)	A pair of Māṭha-Karṇācalas made of gold for decoration of ears...	700
(8)	A pair of gold arrows (Suvarṇa-nārācas) with jewels which are also called Karṇa puṣpa (ear flowers)......	80
(9)	A pair of Makara-kuṇḍala with jewels, worn in the ears.....	150
(10)	A pair of suvarṇa Mudi containing eight bunches of pearls..	20
(11)	One Ardha-candra with jewels	80
(12)	One Muktā cāpasari (necklace) with precious stones having eight lares.....	1000
(13)	A Muktā Hāra (necklace made of pearls....	40

(14)	A Suvarṇa Haraḍa Mālā with jewels	150
(15)	A Suvarṇa Kaṇṭha Mālā (gold necklace).....	80
(16)	Fifteen padakas with several kinds of precious stones. A little amount of gold frame is in them.....	0*
(17)	One Marakata Nāyaka-Padaka.....	0
(18)	One Gopīnātha Nāyaka	0
(19)	One Rāmābhiṣeka Padaka....	0
(20)	One Aruṇa maṇḍala Padaka	0
(21)	One Hīrā Nāyaka candra maṇḍala Padaka	0
(22)	One Vaiḍūrya maṇi Padaka	0
(23)	One Māṇikya nāyaka Padaka in the round shape (cakrākrti)....	0
(24)	One Padyabhāga Māṇika Nāyaka Padaka	0
(25)	One Hīrā muktā-beḍha-Nakṣatra Nayaka-Padaka	0
(26)	One Varolākṣa-dhvaja Padaka entangled with different jewels.	0
(27)	One Jāli Muktā Padaka	0
(28)	One Lakṣmī Pratimā Nāyaka Padaka	0
(29)	One Nila lāgi Upapadaka	0
(30)	One Gāngojvala Padaka	0
	The cost of the above 15 Padakas is	1500 madas
(31)	A Viḍyāṇa (?) with jewels..........	150 madas
(32)	The Gajas adorned with precious stones	300
(33)	A Padma Mālā with jewels and containing a hook......	400
(34)	A Muktā Kadamba Mālā (pearl necklace containing a little gold).....	500
(35)	A Vaijayantī candra Mālā with jewels. In this necklace the content of gold is a little; but the precious stones are as.. numbered hereunder :- 180 precious stones — Different kinds of jewels and pearls these flowes - — eight kinds of precious-stones	1000
(36)	A pair of Suvarṇa Padma bhuja or two palms made of gold....	300
(37)	A pair of Suvarṇa Śrībhuja or two arms made of gold..........	1000
(38)	A pair of supprters of arms called Suvarṇa khuṇṭi	300
(39)	A pair of Gandharvavali with jewels.....	40
(40)	Two pair of Bāhuṭi with jewels	1500
(41)	Ten figure-rings with precious stones......	50
(42)	A pair of Śrīpayara or golden feet........	1800
(43)	A pair of Mauli Bāhuṭi with jewels........	450
	The total amount of ornaments as started above numbering 78 which are used as 'Taḍau' is.......	15,460

Four items of weapons :-

(1)	The Pāñcajanya-Śaṅkha (conch) decorated with pearls.........	510
(2)	The left hand weapon decorated with four pieces of diamond	500
(3)	Ratna cūḍi one pair	150 and
(4)	Total weapons (for two hands) In this way, four weapons held in four arms of the god (Viṣṇu)	1150
(5)	Two Khuṇṭas or supporters of two hands of the image....	750
(6)	For preparing two silver seats weighing 1000 Māḍas of silver.....	200
	Total	950
	Grand Total.....	2,100
	Thus the whole 86 ornaments amounted	27,560

The ornaments for Śrī Sudarśana :-

(1)	One Trisakhā-Muguṭa (?)	700
	Total	700 māḍas

The accounts of Taḍau :-

(1)	Balarāma's ornament called Taḍau	77
(2)	Subhadrā's ornament called Taḍau	51
(3)	Jagannātha's ornament called Taḍau	86 and
(4)	Sudarśana's ornament called Taḍau	1
	Total	215 māḍas

The ornaments of Śrī Balarāma, Śrī Subhadrādevī and Śrī Jagannātha Mahāprabhu in Māda value :-

(1)	Jewels mixed Alakāpati	330
(2)	Three Ardha-candra with jewels	109
(3)	Three pairs of Karṇāvataṁsa with jewels....	250
(4)	Six Kaṇṭhācalas	14000
(5)	33 Karna Puṣpas with jewels....	190
(6)	Two pairs of Makara kuṇḍalas with jewels....	260
(7)	A pair of Tāḍa (armlet) with jewels	60
(8)	Four Muktā Mudis......	40
(9)	Three Hṛdayābharaṇas	1100
(10)	Three Muktā cāpasoris (necklace)	240
(11)	Three Harḍa Māla with jewels	110
(12)	One Muktā Hāra	40
(13)	Three Suvaraṇa Kaṇṭhi mālas	170
(14)	Three Padaks made of precious stones	2,800
(15)	Three Trikāṇḍa māṭha Beḍiā	170
(16)	Three kaṭi mekhalās (belts) with jewels	750
(17)	Three Padma mālas with jewels	950
(18)	Three Kadaṁba mālas with jewels	1,300
(19)	Three Muktā candra hāras	1000
(20)	Four Padma Bhuja of gold	700
(21)	Four Śrībhujas of gold	2000
(22)	Four Saralaculas of gold	800
(23)	Four Gandharva cūlas	800
(24)	Eight Bāhuṭi pāṭas with jewels	2700
(25)	Thirty finger rings (Mudis)	150
(26)	Three pairs of Śrīpayara or feet made of gold...	4,380
(27)	Six Pāhuḍas (foot bangles)	1200
(28)	Two pada cūlas	1000
(29)	The weapons made of gold - eight weapons...	2100
	four arm-supporters (Khuṇṭis)	1500

The entire ornaments have been valued at 3,18,10,35,410 Madas including the precious stones as estimated tentatively -

In addition to the above value, the tentative cost of the old ornaments with jewels and gold, kept in the store from the ancient time is 40,000 Māḍas. Thus the total value of the above two items is : 3,18,10,75,410 Māḍas.

The accounts of vessels used for Pūjās of Śrī Balarāma, Śrī Subhadrādevī and Śrī Jagannātha Mahāprabhu are given here under :-

(1)	Three vessels appearing like eight-pataled lotus flower (Astadala- padma) made of gold.... (each vessel weighing 16 palas)	48 māḍas
(2)	Three lotus shaped cups called Padmābaṭi made of gold......	48
(3)	Three Padma Kuḍakis of gold....	48
(4)	Three Ācamana pātras	48
(5)	Three Madhuparka-Pātras which have not been made of gold as gold is prohibeited for this vessel in which Madhuparka is kept 50 it is made of silver............	48
(6)	Three Punarācamana Pātras	48
(7)	Three Snāna pātras of gold, each to contain ten palas of water....	48
(8)	Three mirrors made of bronze (Kaṁsā) for palcing at the Snāna pātras and each mirror containing 10 palas of silver dust	30
(9)	Three golden trays for keeping cloths	48
(10)	Three golden trays (Suvaraṇa Tāṭas) to keep ornaments on them for use....	18
(11)	Three Ratna padakas of gold	3
(12)	Three golden cups for keeping gandhas (frangrance)........	48
(13)	Three golden Tabakas (cups of big size) for keeping flowers..	48
(14)	Three golden Dhūpa vessels for Āratri	48
(15)	Three golden dīpas (lights).......	48
(16)	Three silver Panatris.......	9
(17)	Three Dīpa staṁbhas (light stands)	30
(18)	Three Naivedya vessels of gold	48
(19)	One Naivedya vessel for Sudarśana	16
(20)	Three golden Āratrika vessels called Sapt-vatī (seven lights) to perform the Mangalāratri.....	48
(21)	Three silver made Śeṣāsanas.......	60
(22)	Three silver handles for bells.....	18
(23)	Three Ācamana vessels of gold.....	60
(24)	Three golden pots to keep water......	60

Accounts relating to 72 types of different vessels required for offering of the system of sixteen-upacāras (Ṣoḍaśa-upacāra :-

Golden vessels	Silver vessels
55	18
The weight of these 55 golen is 829 palas. At the rate of one Pala costs 8 Māḍas, the total cost is 6632 māḍas.	The weight of these 18 silver vessels is 195 Palas. Each Pala of silver costs 8 silver Māḍas. So, the total cost 1560 silver māḍas. So, its total value is 312 gold Māḍas.

According to the above account the total value of 73 gold and silver vessels is 6,994 Māḍas. Apart from this the jeweled umbrella contains gold. Each umbrella named Vīra-chatra (hero's umbrella) costs 200 (Māḍas)

In addition to it, there are three white umbrellas named Śukla-Megha-chatra. Thus, these four umbrellas excluding two more named Netracārala. So, the total number of umbrellas is six and their value is 300 madas. To hold these umbrellas, there are six silver poles which cost 600 madas. The value of all the 7 (?) umbrellas :-

Value of the golden	Value of the silver
500 (Māḍas)	600 (Māḍas)

Apart from this the accounts relating to Dhvajas are as follows :-

(1)	Three Tāla-dhvajas made of silver....	250
(2)	One Garuḍa-dhvaja in which figure of Garuḍa is of gold......	150
(3)	One Garuḍastambha (piller) made of Silver.....	50
(4)	One simhadhvaja made of silver	200
	The total cost of the three Dhvajas equal to 150 Māḍas.	650
	Ten cāmaras account (Total)....	200

(1)	Three cāmaras made of gold	90 māḍas
(2)	Seven cāmaras made of silver	110 māḍas

Thus, the total value is 200 māḍas of the cāmaras made of gold and silver.

Apart from the above items, there are other items called Ālaṭas (fans), etc. the accounts of which are given here under :-

(1)	Three Ālaṭas containing jewels and gold	90
(2)	Three bronze mirrors having silver frames	300
(3)	One Vira Kāhāli (trumpet) made of gold...	75
(4)	A pair of silver vessels for Dhūpa	325
(5)	Four gold Bettās (baskets?)....	250
(6)	Six silver Bettās	450
(7)	Three Āratipātras called Karpūra Ārati	150
(8)	Four vessels for Sandhya vandana (evening prayers) of all the deities including Sudaaśana	400
(9)	Three gold vessles to keep Biḍiyā or betel.	300
(10)	Three gold pānapikadānis splitting-pots	450
	The total value of the above articles is	2760 māḍas

These are including umbrella called Rājā-upacāra or the royal utensils.

Following is the total amount of gold and silver of the items of articles as valued and shown separately here under :-

(1) The value of gold items 2455 Māḍas, and

(2) The value of silver items 2285 silver Māḍas

According to the equivelant of 1 gold-māḍas 5 silver māḍas, the corresponding value in gold-māḍas of the 2285 silver māḍas is 457.

Thus, the grand total of the above mentioned articles in the gold māḍa is :-

(1)	2455
(2)	457
Total	2912 gold Māḍas.

Accordingly, the grand total of the articles required for Ṣoḍaśopacāra and Rājopacāra relating to 118 items of utensils, in the gold māḍas is 9856.

The accounts of dining vessels :-

(1)	Four gold Kansā (vessels)	800 māḍas
(2)	Four gold-Thālis[185] (plates)	460 māḍas

It is necessary to say that these plates (thālis) are used only to keep the cakes (for offering) namely,

One Badanāḍi,one choṭa nāḍi[186] one Maricalaḍu.In Oriya these items are popularly called 'Piṭhā'.

Including these vessels the total cost of all the items of utensils is 21 Māḍas.

(3) Four Guṭikā-Pātras to keep curries, etc. (each valued at) 400 and thus for 4 Pātras the total value should be.... 1660[187](?) māḍas

(4)	Three gold pots to keep Pāyasa.... (each pot valued at 720 Māḍas)	2160 māḍas
(5)	Four gold Kuḍakis (?) to keep cow-ghee	400
(6)	Twelve gold Baukharadās (spoon like utensil) to make mixture of ghee and spices with foods.....	600
(7)	Three gold pots to keep scented water	1200
(8)	Three gold Hujis (?) or Khaṭuli in which are kept Puṣpas (flowers), gandhas (scents), Karpūra (camphor), etc...	192
(9)	Three gold gariyās (water pots)	150
(10)	Three tooth sticks (made of gold)	32
(11)	Four Dīpa praṇatis (light wares)	480
(12)	Four Mutas for use (of keeping, oil) to keep burning the l ights made of gold	480
(13)	Four chains made of gold	440
(14)	Three cots with jewels	2500
(15)	One gold Uyald (?)	800
(16)	One gold Pītha (pedestal)	700
(17)	One gold Vimāna (carriage)	500
(18)	Three Tāṁbālam for Khatiti (?)	300
(19)	Three Padma Puṣpas (lotus flowers) of different size made of gold.	600
(20)	27 gold pots to keep scented water (gandhodaka) during the festival day of Deva-snāna and not in other ordinary days. The pots are reserved for that purpose only...	6480
(21)	A Kanaka-daṇḍa-chatra (golden umbrella) which is only used in the festival day falls on the 15th day of the bright fortnight of Puṣya (which is called Puṣyābhiṣeka)..........	505
(22)	Two Masāls (lights) of gold........	480
(23)	One Vīra-chatrī.......	150
(24)	One Dhavala (white) chatri	200
(25)	Two cāmaras made of gold	60
(26)	One Kaṅsa-darpaṇa (mirror) with gold frame...	150
(27)	One gold-ciparakatti (broom)	80
(28)	One water pot made of gold	120
(29)	Three Āratri vessels of gold....	90
(30)	The gold images of Lakṣmī placed on a side of Śrī Jagannātha	1000
(31)	The gold image of Sarasvatī placed on a side of the above deity.....	800
(32)	One Nārāyaṇa image made of gold	1000
(33)	One image of Gopīnātha with jewels	500
(34)	One image for Puṣpāñjali of gold	200
(35)	One image of Śrī Rāma, one image of Śrī Kṛṣṇa; the total cost of both the image is......	300
(36)	One image of Lakṣmaṇa made of gold	250
(37)	One image of Lakṣmī Nṛsiṁha, made of gold	400
(38)	One gold image of Vasudeva	100
(39)	One gold image of Durgādevi	250
(40)	One gold image of Bhuvaneśvarī	300
(41)	One gold image of five-faced god Bhubaneśvara....	500
(42)	The ornaments worn by the gold images of Śrī Lakṣmī devi and Śrī Saraśvatīdevī who are kept in both sides of Śrī Jagannātha Mahāprabhu....	600 māḍas
(43)	The rings for śikhā (hair)	15 māḍas

The accounts relating the gold and silver ornaments (used by officers) :-

(1)	One finger-ring (gold) for the Parīkṣā of the temple who is the head of the staff	5 māḍas
(2)	One finger-ring (gold) for Mudiratha[187a], a senior officer of the temple.......	4
(3)	One finger-ring (gold) for Beherā another senior officer of the temple......	4
	The total cost of these 3 rings is	13
(4)	One finger-ring (silver) for Talibha, a junior officer of the temple....	4
(5)	One finger-ring (silver) for Roṣasista, a junior officer of the temple........	3
(6)	One finger-ring (silver) for Mahāsuāra,a junior officer of the temple..	3

The total cost of these 3 silver rings is 10 māḍas equal to 2 gold Māḍas.

Thus, towards the total value of all the five finger-rings is 15 gold Māḍas for 12 pieces of Lankācakra gold and for two gold Candras (?)......100 māḍas

For 14 silver Cakras (discs) and for 700 māḍas of gold[188] 1000

One gold Māḍas value is equal to two gold pillers.

The total amount at this rate for one lac gold Māḍas is 2,48,050.

(1)	The cost of silver doors weighing 27,500 silver māḍas is 4,500 gold Māḍas	
(2)	The cost of the Kavacas (metal garments) to cover the logs (dāru) images (vigrahas) is....	4,108 māḍas
(3)	For the Lion seat (suvarṇa siṁhāsanas) made of gold.......	5,910 māḍas
(4)	For 21 varieties of ornaments called Taḍau	1,240 māḍas
(5)	For 210 kinds of ornaments for decoration of the whole body of the deities (Saravāṅgābharaṇa)	75,410 māḍas
(6)	The utensils for Dhūpa and other Upacāras (performances)..........	10,000 māḍas
(7)	The Chatra, Cāmara, etc. royal insignia numbering 12..........	1,000
(8)	Six finger rings.....	15
	(used by temple officers?)	240
(9)	The gold and silver discs (cakras)	240
(10)	17 gold images	7,000
	Total.......	2,48,050
(11)	The cost of consecration ceremony of the main temple and other side temples....	2,000 māḍas
	The whole cost is	2,50,050 māḍas

This makes the total amount of 2,50,050 Māḍas (gold coin) including the cost of ornaments, utensils chatra-cāmaras, etc.

An account of lands, belong to the main temple of Sri Purusottama, the other temples of Puri, the Kṣetra-devatās and the Sevakas :-

(1) The lenght and bredth of an unit as in vogue in the temple of Śrī Jagannātha is 20 by 5 Nalas respectively. The scale of a Nala is equal to 12 hand-measure. And four of such units make one Māṇa. In this way, the take regarding Bāṭi is to be

ascertained in the case of me surement of lands. The Bāṭi calculation of religious place

	Bāṭi	Māṇa	(Tīrtha)
(1)	0	17	Jameśvara Temple of the dual image of Hari-Hara including tope. Bāṭi 1/2 = Māṇa*
(2)	0	5	Kapālamocaneśvara's temple including its tope.
(3)	2	0	The temples of Śveta Mādhava, Matsya-Mādhava and Dakṣiṇa Samayādevī (?) including the tank of Śveta-gaṅgā.
(4)	-	2	A temple of Ugrasena Mādhava and Rukmiṇī Mādhava
(5)	-	2	A temple of Maricādevī[189]
(6)	-	2	A temple of Ardhāsanīdevī[190]
(7)	-	5	A temple of Sarvamaṅgalā
(8)	-	0(?)	The Guṇḍicā-navara
(9)	-	5	A temple of Nṛsiṁhadeva
(10)	2	0	A temple of Indra-Mahādeva and Nīlakaṇṭhadeva situated on the bank of the Indradyumna tank.
(11)	0	2	Ālāma-caṇḍīdevī's temple
(12)	-	1	The other minor temples in which different gods and goddesses are installed.
	14	43	The total extent of land2/16 for this Bāṭis 2 Māṇa Māṇa 33

	Bāṭi	Māṇa	
	136	6	For Brahmapuram 18 the corresponding Bāṭis[191]
	Bāṭi	Māṇa	
(13)	2	12	The lands given, to those who havebeen employed in the temple services, such as (1) who examines the Bhogas before and after they are palced for offerings (2) Mudrāhasta (3) Paṇḍās or the Pujāris (4) who belongs to the Brāhmin caste and employed in the service apart from other Brāhmaṇas who perform Sandhyā-vandana Pūjā, etc., the sacred deities and give instructions to the Pūjāris from time to time. (5) the Brāhmaṇas who award justice for wrong actions taken by the inhabitatants of Puri and (6) the relatives of the gods whose number is 52.

The Maṭhas and their numbers :-

(1)	12 numbers	- Twelve mains which belong to the Āndhra-Sannyāsīs (sages)
(2)	8	- The Maṭhas of Mahārāṣṭra
(3)	8	- The Maṭhas of Drāvidas
(4)	5	- The Maṭhas of Kuṇḍakupaja (?)
(5)	3	- The Hiṅgulā-Maṭha
(6)	11	- The Odiyā Maṭha
(7)	5	- The Gandiya Matha
	52	The total number of Mathas in Puri is fifty-two.

The accounts of the Bāṭis at the rate one Māṇa of land (?) per Maṭha :-

	Bāṭi	Māṇa	
(1)	1	10	Gosāi Mudrasa was a Vairāgi-Gosāi (hermit) who possessed

two Maṭhas. He used to supply vegitables at kitchen of the temple of Śrī Jagannātha Mahāprabhu, which vegitables were grown by him in the lands at Benupaḍā sāhi having 700 houses on 10 Māṇas of land. That Bairāgi Gosāi used to give vegitables to Balarāma Mahāprabhu. His two Maṭhas possessed lands extending 1 Bāṭi and 10 Māṇas in total.

(2)	4	0	To the southern side of the main temple there is a Maṭha (Dakṣiṇapārśva Maṭha) which belonged to a Brāhmaṇa of Ātreya gotra who performed the consecration ceremony (Pratiṣṭhā) of the temple of Śrī Jagannātha. He was granted four Bāṭis of land.
(3)	6	-	A Savara servant of Śrī Jagannātha Mahāprabhu called Ugrasena Daitā was granted lands at the northern side of the main temple. It is known as Daitā padā sāhi. These Daitās do certa.
(4)	3	-	To the north of the main temple and by the side of the Baḍa-dāṇḍa (the big road), some lands were granted to a class of Brāhmaṇas called Pati who perform services of the Dāru images.
(5)	3	-	The Paṇḍās or the Pūjāris of the temple were granted lands in the Guṇḍicā-sāhi situated towards the north of the main temple.
(6)	3	-	Two classes of servants called Sinhārī and paśupālaka were given lands in between Dolamaṇḍapa and Jameśvara-sāhi by fixing its boundaries.
(7)	3	-	The servants called Suāra and Mahāsuāra who have been engaged in cooking of foods in ordinary days and in the days of festivals were granted lands in Mucisāhi[192] towards the east of the main temple.

[In this folio (133) some portions are missing]

Bāṭi	Māṇa	
20	-	From here[193]................................
0	10	The Turkis............... coming to........... Khallikota (?)...........this.............
0	10	Dobaṇḍā (?)................have come........................

The total in Ma (Māṇa) is 199

	Bāṭi	Māṇa	
(1)	3	0	....**
(2)	20	0	....**
(3)	3	0	....**

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225 1

1328 9

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20 0

[In page 134 of the original MS. some portions are missing]

.... for this 20 Bāṭis were given.

------------------ the lands, granted ---------------------

Bāṭi	Māṇa
....	* Draśaṇa-svāmī, this
....	* named Śabda....* Bhatta
....	* sound 1. Bherī (drum). sound 1... (śabda) (sound)
....	* Paliyā Paṇḍā
....	* Mudāli 1 se
....	* .... hora Garābaḍu 1 Śrīmuhka.............*
....	* Bhitara-Bhaṇḍāra Mekāpa 1 pā......................*
....	* .....still some more servants (sevakas)...............*

(In 135 folio of the original MS. some more portions have been missed).

The Bhitara-Bhaṇḍāra Mekāpa who takes off the pillow and bed..........* examining his ornaments carefully........* with water for the deities ....* making accounts of the required articles for the morning performances of the gods.........*...........* three 3 ....* for making asses ....* the gold plates called thālis......* ....* the vegitables for a month...........*.........* 3 sheers of milk for (pañ) cāmṛta............* ....* khaṇḍa śākara (sugar) three palas........ ....* closing the face with three pieces of cloth................* Then, before the deities and in the presence of the three Paṇḍās..................................* ....* making the mirrors for the Āvāhanam (invitation) of the deities ....* tooth cleaning (dantadhāpanam) and to perform Ācama (washing of face).............* bath in the Pañcāmṛta (five kinds of nectar) for these the conserning services are ....* in this way system relating to bath ceremony...........* three teṅkās (chaṭāks?) of rice flour for it...........* one for pūrṇodaka (full of water)

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* The portions which are missing in the original Manuscripts.

(200th page of the manuscript ends here.)

Two from......* upto the north.........* Candana (sandal wood paste)..........* palas. These..........* in this Candana........... the gandha (scent) weighing.........* half Cinnā........* Amṛta weighing two Cinnās.......* to be offered to the deities. After this........* two lights joined together........* upto the head (of the deity)................* standing at the garbha-gṛha (inner chamber).......................... pepper and camphor .... Khaṇḍaśākara (sugar) of one taṅkā (chaṭāk) weight mixed with.................* puting two...........* into it.....................* in the ghee and sugar............* cakes.........* in ghee................* which ever fruits are required.............* phala and fruits etc. excluding............................* to perform the orrering (Pūjā). For this, separately,....................* for these three also...........* to be covered with cloths...............* the mantras (charms) for offerings of Jagan............* (After this some portions of the text in the manuscripts have been disappeared) .... the Pūjā should be accomplished with the Sudarśana[194]-mantra ....* the seat (āsana), invitation (svāgata), Pādya (wash of feet), Arghya (oblation), and ācamana (wash of face).................* with different kinds of decoration the fragrant incense (dhūpa) ....* the Pūjā (offering) should be performed. The servant called Patri-Baḍu......................* described..........* three..............* in this is to be kept the tulasī and flowers..............* The description relating to Pādya (wash of feet). The white lotus flower...............* three..............* three cāmaras...................* the tulasī, flowers and

akṣata (unbroken rice) ....* of tańkā (chaṭāks) ....* ten kinds of materials ....* utensils numbering three..............* in the way of Sara-korā (?) three vessels are to be kept here.

3.[195] For performance of Punarācamana (re-washing of mouth), three water pots, made of gold and filled with water, should be wrapped by cloths. It should contain cloves, nutmeg and cardamon being powdered and mixed with that water. The water which is kept separately should be mixed with Kṛṣṇa-Agaru-Candana (the black scented sandal wood paste) weighing one Pala and three Cinnās weight of camphor. Three water pots, made of gold, have to be used for bath (of the deities). Each pot should be of 100 palas in weight containing water which should be very pure. In this way, the total weight of the three water-pots will be 300 palas. This water should be mixed with camphor. Then, (the Paṇḍā) has to invite (āvāhana) of the tirthas (sacred rivers) like the Gaṅgā, the Yamunā, the Godāvari, the Kāveri, the Sarasvatī, the Sindhu and the Narmadā to enter into the water-pots. After this, they (the Paṇḍās) have to make of dhyāna (imagination)of the figures (of the gods) before the bath ceremony is over and aiming at the figures taht reflected upon the three metal mirrors (kāṅsya-darpaṇas), placed before the deities. Then, their bodies should be rubbed and dried up with three clean towels, each being six hands measure in length. The name of this type of cloth (towel) is 'Paṭanī'. If at any time the Patanī type of silk towels are not available, then the ordinary cotton cloths should be substituted for the said purpose.

For decoration, the three gold vessels should contain blue lotus flowers, made of precious stones (ratna).

Three gold vessels in which scented materials including Agaru-candana scented Kuṅkuma, jasmine (Malli) flowers, camphor, one Cinnā weight of Kastūrī (musk), Sevatī flowers, juice of scented flowers, totaling eight varieties, are to be kept.

Three gold vessels in which are to be kept flowers, available in corresponding seasons

Three gold vessels for Dhūpa (incense). In these vessels the following materials are to be put :- Guggula (scented paste), scented sandal wood-paste, Agaru, woods of Vilva tree, Kuravera(?), Mudhā madhu (?) (honey), Khaṇḍa sākkara (sugar), cow ghee. When, these materials are put in the fire, the scented smoke will make fit for Dhūpa which should be offered to the deities.

Three gold vessels for burning light (dīpas). In the three wicks made of white cotton cloth and soaked with cow-ghee (go-ghṛta) are to be placed. The Mālīs (gardener) should supply Tulasī and flowers for the offering which should be sent to the Rājā (after the sacred performances). At the time of Naivedya (offering), the inner-chamber (garbha-gṛha) has to be closed. Those who are appointed to recite Purāṇa has to do their duty.

Six classes of preparations are to be placed for offering (Naivedya), such as saltish, sweet, kaṣā, bitter, hot and savour (ṣaḍrasa). The varieties of saltish have to be prepared :

There are four systems of cooking such as : (1) Bhīma-Paka (2) Saurī-Pāka (3) Gaurī-Pāka and (4) Nala-Pāka.

These four systems are to be prepared as follows :-

For preparation of *Ḍali-anna*[196] (rice and dal), one sheer of fine rice, one Māṇikā of cow-ghee, one Kuñcā of salt. In this way the cooked rice mixed with dal

full of a clay pot, one pot of vegitable curry, cooked brinjāl one pot and green gram (well cooked) in one pot. For preparation of *Dadhi-anna*[197] (rice and curd), the required materials are : (1) one seer of fine rice (2) one clay pot of cow-curd (gau-dadhi) and (3) sugar. With this food the varieties of curry which should be associated are : dal of green-gram mixed with gur, riped banana, sugar, curd, ghee and pure water. In this way four pots are to be mixed (with the cooked rice and curd).

For preparation of Pāyasanna the following materials are required:
cow milk, super fine rice, cow-ghee, salt, sugar, pepper and camphor which should be mixed together and well boiled until Pāyasa is prepared, With this the flour sweet called Korā (sugar-balls) are to be offered. For its preparation the required materials are : flour, small particales of coconut fruits, ghee, cloves, nutmeg, coubeb, pepper, cinnamon, cardamon and sugar. With these materials the *'Korā'* is to be prepared.

For preparation of *Śītalānna* (cold-rice) the following method is to be followed :- Mix pure water with cooked-rice (of fine rice) and make offering to the deities after adding in it the lemon-juice, salt. Along with this Bhoga add the Śāka (greenleaf curry). This kind of preparation is called *Gauri Paka.* It should be bron in mind that the vegetables have to be used in accordance to their availability in different seasons. Following is the description of the Bhima Paka :-

Mix the curd with boiled green gram and add *Biri* (black gram) and *Baraguḍi* soup (kāñji) in it. According to the Gauri Paka the Pāciḍi (pickle) is prepared with the Āmalakī fruit and according to the Nala Paka[198], the Pāciḍi (pickle) has to be prepared with mango fruits.

In this way four systems of preparations are followed. Hereunder let us give the description regarding the drinks (pānaka). When the mango gets ripe, its juice is used for preparation of jelly. Similarly, when the banana is ripened its juice is used as jelly for Bhoga. All other juicy fruits, which are available in different seasons are to be prepared jelly with addition of scented water and suget for drinking purpose (pānaka) and to place before the deities at the time of Bhoga.

The Pāyasa : It is prepared with flour and to be used at the first occasion of Bhoga which is called Singāra-Bhoga. This Bhoga is to be performed daily thrice i.e. morning, midday and evening. After there, during the above mentioned three auspicious times, the regular Bhoga of cooked-rice, etc. placed in the shape of a mountain (parvāta) are to be accomplished. Its description is that three white pieces of cloth are placed near the deities. On these cloths are placed large clay pots full of cooked rice. Then, sorrounding these pots are palced different varieties of curries preserved in clay pots. In this way the-stuff are palced in decorative manner.

Chenā-laḍḍu,[199] is the name of cake made of flour and *Marica laḍu* is another kind of ball shaped cake which is prepared with wheat flour. Another kind of sweet is called *Caḍhaileddā.*[200] Sara pāpuḍi is a kind of sweet which is prepared with milk and cream. Like the Kadaṁba flower there is a different kind of cake prepared with flour. Other kinds of cakes which are prepared with flour are known as *Hari ballabha,* and *Baḍa Ḍālimba* which is like a big *Ḍālimba* fruit in shape. *Chenā maṇḍā* is a ball shaped cake prepared with cheese. Another variety is called Mahā sudho equal to laḍḍu. In this way there are several kinds of sweets prepared mainly with banana, wheat flour, fice flour, sugar, ghee, milk and curd etc. food materials. At last the water with addition of fragrance and also for offering of the deities.

All these food stuff are to be placed systematically at the instructions of Mahāsuāra, the officer who is responsible in this affair.

After placing the food-stuff before the deities, the concerned Paṇḍās have to perform Bhoga and the servants called garābaḍu have to supply perfumed and pure water. Then, the Paṇḍās have to offer Anna Bali at the right side of the deities by uttering usual chant. After this way have to offer betels (tāṁbūla) and then start the āratrika by burning the wicks numbered seven soaked with cow-ghee. The Pūjā function is to be performed with sixteen upacāras or materilas (ṣoḍaśopacāra).

After this, the (terā) screen is to be removed to bring the images into the public view and the regular Āratrika is to be done by burnning the camphor lights. Then, again the same has to be performed with the ordinary wicks, brunt in the usual way.

After Ṣoḍaśopacāra-Pūjā, the Rāja Upacāra has to be followed as described bellow :

The materilas used in the Rāja Upacāra are : *chatra* (umbrella), *dhvaja* (emblem of standard), *darpaṇa* (mirror) *Yajñopavīta* (sacred thread of honour), *cāmara* (fibred fan), *Paṅkhā* (fan) *Dhūpa* (scented smoke), *dīpa* (light), *karpūra* (camphor), *Agara dhūpa* (fragrance of sandal wood called Agara, *svarṇa beta*, (gold cane), *Pankhā-Vādya* (drums), *tāla vādya* (disc-bell), *kaṅsāla* (disc bell made of bronze), which three varieties of drum are classed as kinnarī vādya.

Under these, there are to be played the four types of Vīṇā (musical instrument), the ghaṇṭa-vādya (disc bell) Mṛdaṅga vādya (drum which is of conic shape), the yakṣa vādya (?) and the recitation of Purāṇa, the dance (nṛtya) singing of songs (gīta), announcement of glories. In this way, the Rāja Upacāra has to be accomplished. Al these relate to the function at the time of Pūjā (offering) of the deities. The usual two systems of Āvāhana (invitation) and Visarjana (relinquishment) are not observed in the case of the log-imagees (Dāru vigraha). Then the Paṇḍā have to put the Akṣata (unbroken rice) of ablution which should be sent to the Rājā.

The above is the Pūjā performed during the morning hour when it should be done along with Homa (sacrifice). Then, the Madasuli (?) Pūjā has to commence when also the musical instruments and other exultations have to follow with offerings of *gandha* (scents), *puṣpa* (flowers), *dhūpa* (incense) *dīpa* (light) and *Naivedya* (offering). But, it is accomplished with five Upacāras (pañca upacāras). After this, the moving image of Nārāyaṇa, made of gold, is to be taken in a vimāna to go thrice round the main temple. Afterwards the Pūjā of that image should be performed at Jagamohana (outer hall of the temple) with banana fruits, Dal, and drinking sweet-water (Pānaka), etc. After this, the Brahmin servant called Mahājana has to carry that image from there and place him at his original seat.

After this the deities are to be offered with Bhoga with five Upacāras which is popularly known as Dahi-kuḍuā Bhoga.

Then, the mid-day (Madhyāhna) pūjā will commence. It is popularly known as Upana Bhoga. As started before the moving image of Nārāyaṇa has to be brought in the similar way and be offered with śītala Bhoga (light food offering) when all these performances are over and the gold image or Nārāyaṇa was removed to his original seat, then the sleeping ceremony of the deities will be performed. By placing their Ratna Palaṅka (cots made of jewel). By the sides of these cots, the light food (śītala Bhoga) and all the temple servant will go out of the chamber closing its door.

After this, in the evening, as started before, the Homa will be performed before the Pūjā and Naivedya are taken place. Then, three lights of Āratrika, placed on three golden trays, are to be held high so as to make the faces of the deities

visible by luminary. Similar Pūjā and Naivedya, regarding Sudarśana,[201] are to be performed daily thrice. After this, Narasiṁharaja, the eldest son of the Rājā was alowed to perform the Āratrika (lighting) ceremony of the deities by holding a seven wicked light vessel made of gold. The wicks were soaked in cow-ghee. As a substitute of the Rājā's eldest son, the (adopted son) Brāhmaṇa Paṇḍā[202]. The image of Nārāyaṇa, as started hitherto, has to be offered Pūjā and Naivedya and placed in his original seat.

After this, the deities are to be adorned with flower garlands and with ornaments made of gold and jewels. Then, the offering of the Pāyasānna, different kinds of sweets and cakes made of flours and also fruits including scented water, are to be accomplished. This offering is called *Bhaṇḍa-Bhoga.*

After this Bhoga, the inner chamber of the temple should be well washed with water and then the Pūjā of five Upacāra (Pañcopacāra) has to be performed. Then, the Purāṇa Paṇḍā has to read Purāṇa in the temple.

After the recitation of Purāṇa, the offerings of Baḍa-siṅgāra Bhoga[203] will take place. In this Bhoga different kinds of food-stuff are to be placed for offering.

After this Bhoga the sleeping ceremony of the deities will take place. For this purpose three cots made of jewels (Ratna Palana) are to be placed in the bed-room. The silken beds with pillows and cushions are to be spread on these cots on it should be put a cleaned white bed cloth. Then, the offer of Puṣpāñjali (handfull of flower) should be accomplished in the hand of the image of Ardha-Narayana. Then, this image of Ardha Nārāyaṇa should be placed on the bed, as described above. After this, the Śītala Bhoga (light food stuff) should be kept under the cot. Then, the servant called the Bhaṇḍāra Mekāpa holding a big light (dihuḍi) in his hand close all the doors of the inner chamber, etc. While the guards called Ākhaṇḍala Leṅkā[204] is to be kept watch at the gate. The doors are to be carefully sealed. Then, each servant appointed for night watch should remain alert at his respective station.

The total number of Bhoga of the deities per day is seven and singara Bhoga nine. Thus the total number is sixteen. Following is a descriptive account of these Bhogas:

Three Dhūpas+one Dahi kuḍuā bhoga+and three Upana Bhogas = seven bhogas.

Nine siṅgāra Bhogas :

One sambhodani Siṅgāra+one śītala Bhoga+ one siṅgāra Bhoga+three Baḍa siṅgāra Bhogas+three sakuḍi Ballabha Bhogas = nine.

Apart from these Bhogas there is kept under the bed of the deities at the time of sleeping ceremony.

The Rājā has granted 60 Māḍas for daily performance of the 16 Bhogas, as enumerated below:-

		(expenditure)
(1)	For Dahi kuḍuā Bhoga.....	9 Māḍas
(2)	For two Siṅgāra Bhoga....	8 Māḍas
(3)	For one Ballabha siṅgāra....	5 Māḍas
(4)	For two Sakudi siṅgāra Bhogas....	13 Māḍas
(5)	For seven siṅgāra Bhogas and each Bhoga at 2 Māḍas.....	14 Māḍas
		49 Māḍas[205]

Apart from this amount, an extra amount of 109 Māḍas is the daily expenditure

towards the Bhogas as shown hereunder :-

		Expenditure
(1)	For the 9 siṅgāra-Bhogas......	27 Māḍas
(2)	For the seven Bhogas.......	82 Māḍas
	Total	109 Māḍas

According to the above rate the expenditure incurred on this head for 365 days (one year) is 39,785 Māḍas.

In addition to the above, there are some other deities in the temple of Śrī Jagannātha Mahāprabhu as started below :

(1) Mahālakṣmī (2) Sarasvatī (3) Aṣṭacaṇḍī and (4) Aṣṭa śaṁbhu, including the deity called (5) Bāli Nṛsiṁhanāth.

In this Kṣetra of Śrī Jagannātha, there are several gods and goddesses including Tīrthas (sacred water sources) who are being worshipped in the land, water and sky, in the three spheres.

The detailed account, relating to the expenditure incurred in other religious institutions amounting 15,252 Māḍas, are given hereunder :-

(1)	The total cost of camphor, and sandal wood pasts...	6,200 Māḍas
(2)	Festivals and similar functions.......	10,000 Māḍas
(3)	Two Maṭhas of Mudiratha.............	850 Māḍas
(4)	For... the Maṭhas belonged to the Sannyāsis (sages)	82,000 Māḍas
(5)	For 18 Brahmin institutions.........	13,130 Māḍas
(6)	Charges relating to the servants of Śrī Jagannātha and other deities..............	10,000 Māḍas
(7)	For petty repairs of the main and side temples accomplished through the Parīkṣā (superintendent)....	1,983 Māḍas
	Total.....	1,20,000 Māḍas

In this way, the recurring expenditure of the temple of Śrī Jagannātha Mahāprabhu is being continued. In order to make this recurring amount stabel and permanent to run the temple administration, the Revenue Minister make some permanent grants of landed property with stipulation of one third of its income should be given to the temple by their tenents who enjoy the two third of its income. The Rājā agreed to this proposal and followed the old system of agrarian policy of the country. The Rājā thus arranged for making a permanent income of 40,000 Māḍas to the temple per year. The strating point of the year is fixed on the day of Makara (saṅkrānti) (January), in the case of these four deities; and the year will end in the end of Dhanu (December). The total number of days within a year is 365. For five days, the expenditure should be taken up by the officer called Bisoyi for the remaining sixty days the expenditure should be made (by him) at the rate of fourty Māḍas (per day).

The description of daily expense regarding food offering of the deities :-

(1)	For Bhoga in which pots of cooked-rice and other food stuff are placed in the from of a mountain together with vessels contaīning varietable sweets and cakes made of flour and four puddings (poḍa-piṭhā)[207] having 22 Aṅgula (about 22 inches) in diameter....	2,520 Bharaṇa[206]
(2)	In the month ~f Makara (January) the rice which is	

called Makara-cāula...[208] mixed with gur and rice......**
this.......................*** in different festivals with flour....... 200 Bharaṇa

....

Total 2720 Bharaṇa

This amount, as shown above, is of two varieties of Sārada-dhāna[209] (paddy), viz. fine and coarse paddy.

The amount of flour (rice) derived from one Bharana of paddy is thirty kāhāṇas (i.e. 3/8 part of flour (rice) = 1 paddy). At this 51,000 kāhāṇa of (flour)............[210] For this the required paddy (fine)..............................* out of two varieties......................* at the rate of fifty-five Kāhānas per Bharaṇa, the total amount will be twenty-five....................* kāhānas............................* At the rate of 76 kahanas per Bharaṇa.. ....*

The Oriya inscriptions, found in the place of Śrī Jagannātha in Telugu language numbering four (?)

For the daily use :-

Ghee, gur, sugar (khaṇḍa-śārkarā), black-gram, green-gram, milk, banana, brinjal, vegetables, etc. several food materials including mango, tamarind, lemon and fruits of citron, cardamom, Haldi, asafocatide, cinnamon, coubeb, nutmeg, pepper, camphor, ginger, milk, curd, new pots, etc., materials used for cooking purpose, for which the total amount of 1,48,500 Kāhāṇas is to be paid per Bāṭi (of land).

For other purposes the extra amount of 2,25,000 kāhāṇas (of paddy) is necessary, per year.

In some stray years if owing to natural calamities the failure of crops would occur and restrain the normal income then to run the administration of the temple in usual manner a reserved fund was necessary, in which head is preserved 56,250 Kāhāṇas (of paddy).

Thus, the total amount is 2,81,250 Kāhāṇas (of paddy).

For this the (equal amount) of Māḍas (coins) is as follows:-

The value of fifteen kāhānas (of paddy) is equal to one gold-mada. So, the total amount in Māḍa is 18,750.

For the annual expenditure of Śrī Mahālakṣmī and other goddesses is 12,000 kāhāṇa (of paddy) which correspond to 800 gold Māḍas.

For the annual expenditure of Śrī Sarasvatī, 7,500 kāhāṇas (of paddy) or 500 gold Māḍas is required.

Following is a list regarding the annual expenditure of the eight Śaṁbhus (Aṣṭa-Śaṁbhu) including the god Mārkaṇḍeśvara, the Lord of the Kṣetra :-

	(Kṣetrādhipati).	Māḍas
(1)	Kṣetrādhipati.........	150
(2)	Jameśvara deva.....	150
(3)	Kapālamocana......	150
(4)	Vaṭeśvara, installed on the floor	50
(5)	Īśāneśvara..........	50
(6)	Nīlakaṇṭheśvara......	50
(7)	Kṣetrapāla.........	50
(8)	Vilveśvara.........	50
	Total....	700

Following is the annual expenditure relating to the eight Caṇḍis (goddesses).

		Māḍas
(1)	Siddha Pītha Bimalākṣi Devī....	90
(2)	Vaṭa Maṅgalā Devī...	30
(3)	Dakṣiṇa Kālikā Devī....	30
(4)	Cāmuṇḍa Devī.....	30
(5)	Ardhāśanī Devī....	30
(6)	Alacaṇḍī Devī....	30
(7)	Sarvamaṅgalā Devī.....	30
(8)	Uttarāyanī Devī.......	30
	Total	300

Apart from the above gods and goddesses, there are the following gods for whose annual expenditure is as enlisted below:-

		Māḍas
(1)	Lāukeśvara...	150
(2)	Bāli Nṛsiṁha...	150
(3)	Many other deities, installed within the temple of Śrī Jagannātha...	850
(4)	Nṛsiṁhanātha, inside the temple......	30
(5)	Vaṭa Gaṇapati.......	6
(6)	Jaya, Vijaya, Caṇḍa, Pracaṇḍa, Kumuda, Kumudāksa, Nanda, Sunanda, the eight Dvāra pālas (gate keepers of the god)...	40
(7)	Nīla, Cakra (the Blue Disc)......	6
(8)	Four faced Brahmā.........	6
(9)	Candra (Moon) and Sūrya (sun)......	12
(10)	Indra and the Devatās......	12
(11)	Indrāyaṇi Devī.......	6
(12)	The Banian Tree (Vaṭa Vṛkṣa).........	6
(13)	Rotāyi Devi........	6
(14)	Garuḍa (the celestial bird).....	9
(15)	Uttara Kālikā Devī.....	6
(16)	Bāli Mārkaṇḍeśvara...	6
(17)	Pāleśvara[211].......	6
(18)	Vaṭeśvara.......	6
(19)	Vasudeva and Devaki......	6
(20)	Nanda and Yośadā...........	6
(21)	Belapati Bhaṇḍāra Gaṇeśa.....	3
(22)	Mahā Lakṣmī of kitchen........	6
(23)	Gaṇapati of kitchen...............	3
(24)	Dancing Gaṇapati..................	3
(25)	Veharaṇa Gaṇapati................	3
(26)	Rukmiṇī, Satyabhāmā, Jāmbavatī, Mitrabindā, Kālindī, Bhadrā, Lakṣmī and Satyā, the eight main consorts (aṣṭa Paṭṭa Mahiṣī) of Śrī Kṛṣṇa..	24
(27)	Nisa Devatās :-	Māḍas
	Varāha, Nṛsiṁha and Trivikrama, these three gods (installed on the outer walls of the main temple)....	18
(28)	The gold images (moving deities) :-	
	(a) Nārāyaṇa........	12
	(b) Rāma and Kṛṣṇa.......	12
	(c) Lakṣmī Nṛsiṁha.......	6
	(d) Vāmana...................	6

(e) The moving image of Ardhanārāyana who offers Puṣpāñjali... 6
(f) Govinda.................. 6
(g) Rāma, Lakṣmaṇa and Sītā...... 321

The following annual expenditure is incurred for maintenance of the deitie installed in the Kṣetra (of Puruṣottama):-

(1) Śveta Mādhava and Matsya mādhava (two deities), installed at the Śvetagaṅgā (tank)..... 18
(2) Tuṇḍāsamāyādevī..... 6
(3) Ugrasena Mādhava... 6
(4) Rukmiṇī mādhava.... 6
(5) Hanumāna, installed near the sea shore...... 3
(6) Śrī dharadeva, installed near Mani kuṇḍa-Tīrtha..... 3
(7) Siddheśvara and Buddheśvara installed at Indradyumna Tīrtha... 12
(8) Indra-mādhava.............. 3
(9) Cara Gaṇapati, installed on the main road (Badadanda)... 6
(10) An image of the king Indradyumna,...... 3
(11) An image of the king Gāla mādhava..... 3
(12) For Pūjā of five deities (Pañcadevatā) 6

An account regarding the deities installed in the Pāta (street) areas :-

(1) Haracaṇḍi of Jameśvarasāi pāta....... 3
(2) Varāhī Devī of Ghaḍibara Sāhi[212] alias Bālisāhi Pata... 3
(3) Nārāyani Devī of Dolamuṇḍei sāhi 3
(4) Jāgulāi Devī of -do- -do- 3
(5) Mādri Devī of Mārkaṇḍeśvarasāhi...... 3
(6) Kālikā of Kālikādevī sāhi......... ?
(7) Kālikādevī of Māṭimaṇḍapa[213] sāhi..... 3
(8) Madhveśvara of Karaṇasāhi[214].......... 3
(9) Alāi Devī of Purāṇasāgarabāḍi sāhi[215].... 3
(10) Kālikā devī of Ichāpur sai within Māṭimaṇḍapasāhi.... 3
(11) Rāmacaṇḍi devī in the tope of Dayaṇā Bāḍi 3
(12) Jyagulā devī of Daitāpaḍā sāi[216] 3
(13) Jāgulai devī of Gauḍa Bāḍa sāi 3
(14) Kapāli devī of Kapaleśvara sāi..... 3
(15) The image of the king Cuḍaṅga in Cuḍaṅga sāi 6
(16) Narasiṁhanātha of Paṇḍā sāi........ 3
(17) The village goddess (gramadevata) of Pati sai in Baikāripaḍā... 3
(18) Bali Vāmana, installed at Balagaṇḍi...... 3
(19) The village goddess (grāma devatā) of Adanga sāi.... 3
(20) For the Pūjās of the deities, while staying at Guṇḍicā-Navara..... 24

The following account relating to the Tīrtha Pūjās amounts 18 Māḍas :

Māḍas

(1) Mahodadhi (sea) Tīrtha Pūjā..... 6
(2) Mārkaṇḍa Tīrtha Pūjā.............. 3
(3) Śveta gaṅgā Tīrtha Pūjā........... 3
(4) Maṇikarṇikā Tīrtha Pūjā.......... 3
(5) Indradyumna Tīrtha Pūjā........ 3

Total 18

In this way, there are the deities living in the land, water and sky, whose offerings (Pūjās) are being performed.

Following is the total amount of expenditure incurred in two major items :-

		Māḍas
(1)	Śrī Mahālakṣmī and other goddesses of the Rudra-bhūmi...	4,250
(2)	Śrī Jagannātha Mahāprabhu.......	18,750
	Total	23,000

An account of garments :-

The silken garments known as Pāta Patini are those whose length is only two to three hand-measures. Each of the silken wears, called Pāṭa Pāchuḍā, should be ten hand-measure of length and the length of a pair of silken wear should be 20 hand measure of length. The Netas are also made of silk and used as dhvajā or banner.

Another variety of silken wear is called 'Sindhuvā' Then, Pūjā-Patini is a silken garment, used at the time of Pūjā ceremony.

The cotton cloths are also used for dressing the deities. They are of two kinds, namely Śukla (white) and Chiṭa[217] (coloured).

The total amount of expenditure incurred in this head of garments is 2,000 Māḍas per year.

As started before, an amount of 600 Māḍas is spent towards the cost of camphor (karpūra) and sandal wood paste (candana) used in various occasions, in the temple. The total amount of candana required for the deities is 200 Viśās[218] ; camphor 50 viśās and the fragrance (gandha) 50 viśās. Thus, the total weight of the above materials is 300 viśās. The average cost of one viśā weight of the above mentioned cosmetic materials is two Māḍas.

Following is the account of other fragrance together with total requirement value of each item :-

(1) Agaru-candana, weighing 100 tolas, will cost 400 Māḍas

(2) Karpūra (camphor), weighing 365 tolās, will cost 365 Māḍas

(3) Kastūrī (musk), weighing 150 tola will cost 225 Māḍas.

(4) The cost of Kuṅkuma weighing 25 viśās is 50 Māḍas.

(5) The cost of Sillā (?) weighing 100 tolās is 100 Māḍas.

(6) The cost of Panyara (scented liquid) weighing 100 cinnas will cost 70 Māḍas.

Total cost of the above materials is 1810 Māḍas.

The extra amount of money spent during festivals is 2800 Māḍas.

In the day of Makara-Saṅkrānti festival the extra amount of 5 Māḍas is to be spent.

This amount of 5 Māḍas in the day of Makara Saṅkrānti is required for preparation of Makara-Cāula and Makara-Phula. An amount of 20 Madas is spent for preparation of Makara-cura used for 64 Bhogas during the days of Saṅkrānti mentioned above.

On the festival day of Makara Saṅkrānti, the moving deities are carried arround[219] the temple at night, when the bhoga (offering) of the said deity is to be performed at the cost of 2 Māḍas.

For sprinkling ghee (ghṛtābhiṣeka) upon the deities an amount of 5 Māḍas is sanctioned.

During the festivals the temple servants are presented with new cloths for which purpose an amount of 140 Māḍas is alloted. The total extra amount of money, spent on the occasion of the festival of Makara Saṅkrānti relating to the items referred to above, is 177 Māḍas.

The following amounts have been alloted for the festivals enlisted hereunder :-

		Māḍas
(1)	The festival of Sarasvatī devī on the 5th day of the bright fortnight of Māgha (Vasanta - Pañcamī)......	10
(2)	The festival of Śri Rāma.......	10
(3)	For the festival held on the 7th day of the bright fortnight of Māgha.....	1
(4)	The festival of Śivarātri, in connection with the eight Śaṁbhus (Aṣṭa-Śaṁbhu)......	60
(5)	For moving the deities.......	15
(6)	For moving the deities on the 15th day of the bright fortnight of Phālguna (Phālguna Paurṇamī)	30
(7)	For the Fire Festival (Agni Utsava)........	3
(8)	For the festivals observed on the day of Phālguna Paurṇamī....	100
(9)	For the festival of Aśokāṣṭamī relating to Śiva and held on the 8th day of the bright fortnight of Caitra (March).....	2
(10)	The birth day ceremony of Sri Rama (Rama navami)...	10
(11)	The festival called Damanaka Caturdasī, held on the 14th day of the bright fort-night of Caitra......	5
(12)	The festival held on the day of Meṣa-Saṅkrānti (Paṇā Saṅkrānti).	20
(13)	The festival of Akṣa-tṛtīyā, the commencing day of Candana yātrā, held on the 3rd day of bright fortnight of Vaiśākha (April).....	45
(14)	For the festival of Jala-krīdā (candana yātrā).....	100
(15)	During the festival of Akṣaya Tṛtīyā, the fruits brought to Śrī Mahālakṣmī...	5
(16)	Narasiṁha-Jayantī of the birth day celebration of the god Narasiṁha..	5
(17)	For the marriage festivals of Śiva, named Kāśīśvara and Mārkaṇḍeśvara, on the 5th day of the bright fortnight of Jyeṣṭha (May)	5
(18)	The festivals observed at the temples of Aṣṭa-śaṁbhu (eight Śītala Ṣaṣṭhī 6th day of the bright fortnight of Jyeṣṭha (May)........	10
(19)	On the day of Śītala ṣaṣṭhī, for moving the deities, on the 10th tithi of bright half of Jyeṣṭha....	1
(20)	The expenditure for Padma lāgi (wearing of lotus flowers) in the 11th day of the bright fortnight of jyeṣṭha (May)......	10
(21)	The marriage festival of the Mahāprabhu (Śrī Jagannātha)...	10
(22)	The caṁpaka-dvādaśī when the gods wear caṁpaka flowers, on the 12th day of the bright fortnight of Jyeṣṭha........	5
(23)	For moving the deities outside on the same day (caṁpaka-dvādaśī)..	1
(24)	On the same day the birth-day ceremony of Bāli Nṛsiṁha...	10
(25)	The coronation (Abhiṣeka) of Nārāyaṇa on the 15th day of the bright fortnight of Jyeṣṭha......	180
(26)	The festival of Dakṣiṇā-Mūrti on the same day (Jyeṣṭha Paurṇamī)....	20
(27)	During the period of Anavasara when the deities are kept under segregation	15

(28) For the above occasion the total expenditure incurred... 120
(29) The total expenditure incurred for the festival of Rathayātrā.... 1200
(30) For the festival of Ayana Yātrā, held on the day of Karkaṭaka Saṅkrānti (July) 5
(31) For a festival called Śena Yātrā 5
(32) For Śrāvaṇa Amāvāsyā or Citā lāgi Amāvāsyā ?
(33) For the festival of Śrāvaṇa Purṇamī (full moon day of Srāvaṇa) when the deities wear Taḍau (armlets) and also wear the sacred threads (Yajñopavīta).... 10
(34) For the fesival of the birth of Balabhadra on the same day.... 5
(35) For the festival called Gamha Yatra on the same day (Srāvaṇa Paurṇamī) when the re-touching of Sudraśana will take place 5
(36) For the festival of Śrīkṛṣṇa Janmāṣṭamī (the birth day of Śrī Kṛṣṇa) held on the 8th day of the dark fortnight of Bhādrapada (August)..... 20
(37) For the occasion of Sātapuri Amāvāsyā observed on the day of New moon in Bhādrapada....... 30
(38) For the Pūjā of the calander (Pāñji) before Vaṭa Vināyaka, on the 4th day of the bright fortnight of Bhādrapada........... 2
(39) For performance of the Ṛṣipañcamī Vrata 3
(40) For the offerings of Ṣaṣṭhī Devī on the 6th day of the bright fortnight of Bhādrapada...... 5
(41) For the festival of Pārśva-Parivartana[220] (Viṣṇu's turning of sides during the course of his sleep) on the 11th day of the bright fortnight of Bhadrapada...... 5
(42) The ceremony called Pavitrāropana, relating to the deities on the 12th day of the bright fortnight of the same month (Bhādrapada)... 20
(43) For the birth day ceremony of Vāmana on the12th day of the above month........ 5
(44) For the festival called Indrotsava on the 12th day of the same month....... 4
(45) On the night of the fullmoon day of Bhādrapada, the Āratrika ceremony of Indra, Candra and Govinda, the three gods, will be performed simultaneously 1
(46) For offering Pūjā to the elephant on the 5th day of the dark fortnight of Āśvina (September).... 1
(47) For offering Pūjā to the horse on the same day...... 1
(48) For the Pūjā of Durgā (goddess) and Mādhava and for recitation of Caṇḍi (Saptaśatī) by a Brāhmaṇa on the 8th day of the dark fortnight of Āśvina, the amount towards Dakṣiṇā (wage) of the Brāhmaṇa is....... 20
(49) For performance of Pūjā of the eight Caṇḍis (Aṣṭa caṇḍī) in the temple for 15 days from the 8th day of the dark-fortnight upto the 8th day of the bright fortnight of Āśvina........ 15
(50) For the festival of Aparājitā Yātrā (Daśarā) which takes place on the 10th day of the bright fortnight of Asvina......... 5
(51) For the festival of Kumārotsava on the full-moon day of Āśvina when the deities have to be adorned with new garments and ornaments..... 100

(52) The expenditure on the day of Tulā Saṅkrānti..... 5
(53) For Bāla dhūpa twice during the month of Kārtika (October)... 45
(54) For performance Dīpotsava (Dīpāvali) in the month of Kārtika the cost of oil and white pieces of cloth is..... 50
(55) For the Pūjā of Jameśvara on the 2nd day of the bright half of Kārtika.. 1
(56) For the festival of Devotthāpana (the rising ceremony of Viṣṇu).. 5
(57) For Govindābhiṣeka ceremony which takes place on Kārtika-Paurṇamī...... 5
(58) For Villesvara Yātrā on the same day 10
(59) For the festival of Prathamāṣṭmi held on the 8th day of the dark fortnight of Mārgaśira (Nov.).... 10
(60) For Dīpāvali Amāvāsyā performed on the new moon day of Mārgaśira (?) 10
(61) The festival of Oḍhaṇa-Ṣaṣṭhī is performed on the 6th day of the bright fortnight of Mārgaśira when the deities are wrapped with warm wrappers..... 100
(62) For the festival of Paṇḍu Paurṇamī, observed on the full moon day of Mārgaśira 1
(63) During the month of Dhanu, there will be an extra Bhoga of sweet -ball (Muāṅ), for which an extra amount is alloted........ 34
(64) In the month of Dhanu, at Narasiṁha-pāṭaṇā, they hold a festival called Haracaṇḍi yātrā, for which grant is made........ 3
(65) For the coronation ceremony of the deities onthe full-moon day of Puṣyā (Puṣyābhiṣeka).... 100
(66) For performance of Sayana, Utthapana and Parśvaparivartana ceremonies of Lakṣmī, Sarasvatī and Vimalā...... 3
(67) For performance of above three ceremonies of Garuda... 6
(68) For the festival (Yātrā) of the god Kapoteśvara (near Sākhigopal) in the month of Māgh (Feb.) 1

The following is an account of the deities being taken round (Pradakṣiṇa) of the temple of Śrī Jagannātha during festival days :-

(1) 24 times during Ekādaśīs each month contained two Ekādaśīs (the 11th day of the each fortnight).
(2) 12 times during the days of Amāvāsyā (now moon day).
(3) 12 times during the cycle of Jyeṣṭha Nakṣatra (as per Indian calander).

Thus the total number of Pradakṣiṇa is 48. Out of these festivals, if any one is, falling on the day of other festivals, then both the festivals have to be merged together. But, when no other festival appears on the above mentioned days, then the usual Pradakṣiṇa ceremony of the deities should take place. For example, on the days of Saṅkrānti no Pradakṣiṇa should occur. Similarly, on the 11th day of the bright fortnight of Phālguna, no Pradakṣiṇa has to be performed for the reason that there was Dola Yātrā continued on that day (and thus there was no possibility of removing the deities elsewhere). So also, as there was no pissibility of the deities being removed on the 11th and the 15th days of the bright fortnight of Jyeṣṭha (May), owing to Devasnāna Paurṇamī, the Pradakṣiṇas whould not take palce in these days. From the 11th day of the dark fortnight of Āṣāḍha upto the Amāvāsyā of the month of Āṣāḍha, as the deities are to live in the house of Anavasara, no Pradakṣiṇa has to occur. On the 11th day of the dark fortnight of Vaiśākha, as the festival called

Candana Yātrā was going on, there was no necessity of Pradakṣiṇa. In the month of Āśvina, the 11th days of the dark fortnight and Amāvāsyā, no Pradakṣiṇa has to take place, as the festivals of Devīs (goddesses) were going on it that month. On the day of Amāvāsyā of the month of Śrāvaṇa there should occur no Pradakṣiṇa of the deities have been merged in other festivals. The other thirty Pradakṣiṇas the total amount of 19 māḍas is sanctioned for expenditure.

In the days of Ekādaśī Guruvāra (Thursday) an amount of 8 Māḍas is spent for the festival of Śrī Lakṣmī Nārāyaṇa Bheṭa.

For the occasion of Ananta Vrata, the deity of Ananta Puruṣottamadeva have to war sacred thread for which an amount of 3 Māḍas is sanctioned.

For Pradakṣiṇa of the three gods (Śiva) namely (1) Bhimeśvara (2) Mārkaṇḍeśvara and (3) Lāvakeśvara an amount of 6 Māḍas is alloted. These Pradakṣiṇa of 24 times is accomplished except on the day of Śivarātri. In this way, the moving of the deities round about would occur thirce a year.

On the occasions of eclipses of the son and the moon, there should be Bhogas of Śrī Jagannātha Mahāprabhu, for which an extra amount of 5 Māḍas is alloted. Thus, the total expenditure will be 3,270 Māḍas, and the grand total will be 29,910 Māḍas.

For feeding the religious people living in fifty-two Maṭhas (in Puri), the Mahāprasāda has been distributed every day after the Bhogas. In addition to this, for the sake of Vyāsa Pūjā there is the feeding of Brahmacāris (Brāhmaṇas) for which an amount of twenty Māḍas is granted, per year. In this way the total expenditure in this head will amount 1,040 Māḍas. The expenditure incurred for feeding of 1313 Brāhmaṇas of eighteen Brāhmaṇa Settlements (Śāsanas) will amount 2,626.

Those Brāhmaṇas who perform the Tīrtha Vākya (sacred performances in the Tīrthas) would receive 2,586 Māḍas per year. The Pāṇigrāhī (Brāhmaṇas) who serve for the deities of Śrī Jagannātha and Śrī Balabhadra as supplying water that is daily required for performance of rituals at different times, and for doing which service they are called 'Pāṇigrāhī', are paid 40 Māḍas per year. Thus, the total amount of the above two items is 2,585+40=2,626 Māḍas.

Following is a list of the annual wages of the Temple servants:-

		Māḍas
(1)	Daitās, Patis and Paśupālakas.........	300
(2)	Siṅgāri Paśupālakas..........	150
(3)	Pūjā Paṇḍās..................	200
(4)	Chāmu Khuṇṭiyā...........	80
(5)	Śrī Mukha Siṅgāris........	60
(6)	Bhitara Bhaṇḍāra Mekāpa.....	100
(7)	Akhaṇḍa Mekāpa..........	30
(8)	Suāra Baḍu....................	30
(9)	Patri Baḍu......................	20
(10)	Pāhaḍa ghara Mekāpa.....	10
(11)	Vayā Mahājanas.............	50
(12)	Sudha Suāras.................	40
(13)	Bhitara Garābaḍu...........	30
(14)	Bāhāra Garābaḍu...........	40
(15)	Haḍapa Nāyaka..............	20
(16)	Karaḍiyā Mudali............	40
(17)	The servant who supply karpūra and candana......	30

(18) The Roṣa ghara Sevakas, consisting of 36 Niyogas... 150
(19) The servant who supplys water from the well... 12
(20) The servant who washes rice for the kitchen use.. 4
(21) The servant who places the rice-pots in a proper order..... 4
(22) The servant who prepares the clay fire-pans (cullis) for cooking purpose in the kitchen.... 4
(23) The servant who assist in cooking the rice etc.. 4
(24) -do- -do- -do- -do- 4
(25) The bearers who remove the rice pots, etc. into the temple for Bhoga........ 4
(From the item 19 to 25 above the total amount is 36 Māḍas).
(26) The Suāras who perpare Korā (sweet-meats)... 60
(27) Those who prepares Pāyasa for the Bhogas... 60
(28) Those who prepare selected sweet-meats bonbous and cakes for Bhoga with use of flour.... 100
(29) The sweet meat makers of midium type 80
(30) Those who prepare drinks (Pānaka) for offering.... 30
(31) Those who prepare small size bonbons (korā).. 10
(32) Mahā Suāra........... 50
(33) Samarthā (a brāhmaṇa servant)....... 20
(34) Samarthā (a śūdra servant)............. 20
(35) Tolābha........ 40
(36) Tali Baḍu..... 20
(37) Patri Baḍu.... 30
(38) Bhitara Boḍā[221] (?).... 20
(39) Ghiparasā................ 5
(40) Muruja Sevaka........ 5
(41) Kuā uḍā (who drives the crows while disturbing in the kitchen....) 5
(42) The servant who holds light in the night when the Bhogas are removed...... 5
(43) Roṣa Sara-ghara Mekāpa..... 10
(44) The servants who carry on the Prasāda on Kāvuḍis... 10
(45) The Roṣa Brāhmaṇas.......... 10
(46) The servant who cleans the fire-pans by removing ashes from them... 5
(47) The servant who washes the kitchen...... 5
(48) The door-keepers.......... 10
(49) Pāraka Mudali............. 50
(50) Pradada Baḍu............... 40
(51) Puṣpa Baḍu.................. 20
(52) The gate-keepers at the Liongate (siṁhadvāra) 50
(53) Āṣṭhāna Paḍhiyāri[222]....... 10
(54) Parva yātrā Paḍhiyārī...... 10
(55) The servant who holds umbrella during festivals.... 50
(56) The servant who holds Vata Patra (big fan like festoon) at the processions 25
(57) The servant who holds Cāmara during festivals..... 20
(58) The servant who holds Ratna Ālaṭa (jeweled fan)... 20
(59) The servants called Paṭṭajoshi[223](?) 10
(60) The servant who holds Dhvaja (standard) 15

(61) The servant who holds the gold coin 10
(62) The servant who holds the gold Dihuḍi (big light).... 20
(63) Purāṇa Paṇḍā (who recites the Purāṇa)....... 10
(64) Maṇḍaṇī Vṛndāvana Nāyaka who does the decorations... 10
(65) Maṇḍaṇī Khuṇṭiyā.......... 6
(66) The servant who holds mirror....... 10
(67) Vimāna Baḍu............ 20

[224]Following is the Telugu version of the Daṇḍa Kavi's writing in the Oriya script.

(68) Those who carry the Hāndolā or palanquin on their shoulders.. 20
(69) A servant for Vimalādevī....... 20
(70) A servant at Dudha ghara or the Milk-store... 30
(71) ....[225]etc. doing servants....... 20
(72) A guard at the Milk store............ 5
(73) A supplier of the required materilas (for kitchen?)... 10
(74) A servant for stiching flowers............ 10
(75) A servant who repairs the jeweled ornaments of the deities........... 75
(76) A gold and silver smith.............. 30
(77) A mason who does the lime work in the temple... 20
(78) A beater of Ghaṇṭa (disc-bell) 10
(79) A blower of Vīra Kāhāli or trumpet or hero's.... 10
(80) A servant employed for stiching the garments..... 30
(81) A servant who is employed to stich the silk garments... 10
(82) The servants who sing......... 6
(83) The servant who blows the Śaṅkha (conch)..... 10
(84) The servant who playes big size jhāñja (two disc like metal plates striking once another in both hands)... 5
(85) The blower of trumpet (kāhāli) 7
(86) The musician who plays Vīṇā 10
(87) The musicians who sing songs.... 10
(88) The 64 classes of Vairāgīs (sages) who stay in the out skirts of the temple to receive Prasāda.... 150
(89) Mina nāyaka.......... 5
(90) The servants who depend on the temple for fooding... 5
(91) The Brāhmaṇa who writes the Pāñjī (calender).... 10
(92) The beater of bell to denote time........ 10
(93) The Mālī who prepares the garland of Dayanā flowers... 40
(94) ....* 5
(95) Baḍa Paṇḍā.......... 40
(96) Karamara (?)........ 30
(97) The carpenter who builds the Dāru-image..... 30
(98) The painter.......... 12
(99) Lime worker and brazier........ 10
(100) The smith who does gold work..... 15
(101) The brazier who does work of eight kinds of metal.... 10
(102) The washerman......... 50
(103) The cowherd............. 30
(104) The supplier of ropes to time over the cattles... 80
(105) The ropesf required for the Rathas (chariots)... 10

(106)	Those who sail or swim round with the dieites in the pool at the time of Jala Krīḍā........	30
(107)	Voḍā pāṇikī (?)	40
(108)	The worker at the office (?)....	10
(109)	The Bhaṇḍāra karaṇa............	50
(110)	Deula karaṇa............	50
(111)	Kṣetra Vaidya (Doctor)..........	50
(112)	The protector of deceases by chant.....	50
(113)	Guhāriyā-Pradhāni (reporter)........	20
(114)	Kariyā Leṅka.........	40
(115)	Cuhāna (who considers which is good and which is not.)	10
(116)	The drummer (who beats tum-tum)....	10
(117)	Masalu-Cilku[226] (?)	30
(118)	The guards who stay out side the doors of the temple..	10
(119)	Ordinary guards......	10
(120)	-do- -do-	10
(121)	....[227] guard	20
(122)	Daṇḍapāṭa gara (?)	10
(123)	Mājhi..	80
(124)	A servant to look after the temple of Guṇḍicā badi Navara.......	8
	The servants, appointed for the other Deva Devis (gods and goddesses) outside (the main temple)	100
	(Following is the detailed account of the above) :-	
(125)	The servants of Sarasvatīdevī......	60
(126)	Agaru Parīkṣā, a servant of Narasiṁhanātha....	20
(127)	A servant of Bali Narasiṁhanātha......	30
(128)	A servant appointed for the eight Śaṁbhus (Aṣṭa-Śaṁbhu)...	100
(129)	A servant of Mārkaṇḍeśvara.......	20
(130)	A servant of Jameśvara..............	20
(131)	A servant of Kapālamocana........	10
(132)	A servant of Vaṭeśvara...............	10
(133)	A servant of Kśetrapāla.............	10
(134)	A servant of Īsāneśvara.............	10
(135)	A servant of Nīlakaṇṭheśvara.....	10
(136)	A servant of Vilveśvara.............	10
	....	
	Total	100
(137)	A servant of Laukeśvara...........	60
(138)	The servants of the eight caṇḍī (goddesses)....	50
(139)	To clean the silts of three Tīrthas (tanks) namely (1) Mārkaṇḍa (2) Śvetagaṅgā (3) Indradyumna per year......	20
(140)	The gardeners (Toṭā-Mālis)...........	30
(141)	The gardeners of plantain topes......	70
(142)	To elevate the Jagamohana Hall by burning Balita[228] (cotton wicks)...................	20

The total amount spent in payment of wages to the temple servants is 5,005 Māḍas.

Apart from this :-	Māḍas
(143) The Manḍira Parīkṣā....................	300
(144) Paṭṭa-nāyaka................................	80
(145) Mahā Parasāi..................................	80
(146) Beharaṇa Dagaras..........................	60
(147) The temple Karaṇas (clerks)..........	130
(148) The Bhanḍara Karaṇa..................	50
(149) For repairing materials of the temple	70
(150) For donations (dana) made by the Rājā in different occasions........................	100

The total expenditure per year is 40,400 Māḍas.

Following is a list of the landed property endowed to the deities in the ancient time by the Keśarī kings :-

		Bāṭi	Māṇa
(1) Rāhāṅga Paragaṇā:-		781	0
Porogrāma	1		
Gharagrāma	1		
Kopi - grāma	1		
Bogī - grāma	1		

These four types of village have been surveyed with the help of a scale called 'Nala' which is 12 hands in length.

		Bāṭi	Māṇa
(2)	The lands in Sirāikaṇā village	78	10
(3)	The lands in Toramāigrāma	292	10
(4)	The lands in Dāhanāgrāma, Dāmabākerā-grāma, Indipura-grāma, Samagarā, Antu-grāma......	1170	0
(5)	Poladāra Paragaṇā, Bhaktianā grāma..............	112	12
(6)	Bālakanḍi grāma............	104	11
	Total lands of this paragaṇā	216	23

Thus, the total extent of the lands is 3,339 Bāṭis and 3 Māṇas.

Out of this, excluding the marshi and water sources, etc., the remaining extent of cultivated lands is about 2187 Bātis and 3 Māṇas.

The lands in Bomisukuda Paragaṇā, are enlisted below :-

		Bāṭi	Māṇa
(1)	Sankhālāpura grāma........	540	9
(2)	Gorupāla grāma...............	286	9
	Total	826	18
	Grand Total.....	3,014	1

(1) The following grants were made by Chuḍaṅga (Choḍagaṅgadeva) of Gaṅga dynasty :-

		Bāṭi	Māṇa	Guṇṭha
		10	0	0
(2)	Vīr gaṅgadeva (king) granted in Bhairavai-grāma in Lembei parganā	120	13	21
(3)	Lands in Humara-grāma of the above parganā	170	12	15
	Total	290	26[229]	36

It should be noted that according to this table, 25 guṇṭha = 1 Māṇa.

The grants made by Kāmārṇava Deva :-

		Bāṭi	Māṇa	Guṇṭha
(1)	Gopāli-grāma and Domapaḍā grāma (two villages) in Lembai Paragaṇā...	257	5	22

The grants made by Madana mahadeva, another king of the Gaṅga dynasty, is 1000 Bāṭis. It is started that this king once troubled the Buddhist so hard that they impricated him so that warms grew up in his mouth and he suffered much. Then, he prayed the Lord Śrī Jagannātha, upon which the great god advised him in a dream to make land grants (Bhūmi-dāna) in his favour. After this he made this huge donation as per list given below :-

In Lembai Paragaṇā

		Bāṭi	Māṇa	Guṇṭha
(1)	Ṭhaṇa-ṭhaṇa-grāma	156	0	0
(2)	Khelāra-grāma	140	0	0
(3)	Bhikāripaḍā-grāma	120	0	0
(4)	Bembo-grāma	16	13	0
(5)	Maṇi jaṅga-grāma	47	19	0
(6)	Grāmaratoṭā-grāma	43	0	0
(7)	Patnāpura-grāma	18	0	0
(8)	Sidhapaḍā-grāma	41	0	0
(9)	Bālikaraḍi-grāma	80	0	0
(10)	Tarābāi-grāma	66	0	0
(11)	Sajanapura-grāma	11	10	0
(12)	Balikaṇā-grāma	45	0	0
(13)	Bilāsapuru-grāma	42	12	0
(14)	Paṅkhilā-grāma	42	0	0
(15)	Gauḍakarā-grāma	36	0	0
(16)	Gauradevipura-grāma	25	17	0
(17)	Baṅkilo-grāma	23	15	0
(18)	Basantapura-grāma	14	0	0
(19)	Bāmanapura-grāma	30	6	0
	Total	1,000	0	0

The following list is the land grants made by king Rājarājeśvaradeva in favour of Śrī Jagannātha in Lembai Paragaṇā:-

		Bāṭi	Māṇa	Guṇṭha
(1)	Alājoḍi grāma	210	16	0
(2)	Dolakaṇa grāma	157	4	6
(3)	Kasunapuru-grāma	110	8	7
(4)	Balaṅgā grāma	87	2	9
(5)	Maṅgalāañcca grāma	51	16	0
	Total	615	308(?)*	38(?)[230]
(6)	Again added to it	1	11	13

Following grants are made by king Puruṣottamadeva Mahārāja in Baḍāibai Paragaṇā :-

		Bāṭi	Māṇa	Guṇṭha
(1)	Pūrva Tarubāi grāma	16	14	1
(2)	Paścima karabai grāma	16	5	0
(3)	Sahajapura grāma	77	15	20
(4)	Sātapāṇiyā grāma	17	17	17

(5)	Singhārapura grāma	16	11	20
(6)	Mananaruā grāma	11	7	15
(7)	Madhunāpura grāma	19	7	18
(8)	Ayalaya grāma	7	7	7
(9)	Golakariyā grāma	12	10	11
(10)	Brāhmaṇa Alanga grāma	7	0	20
(11)	Raṣikhepura grāma	74	1	21
	Total	272	0	0[231]

	Thus, the grand total is	5,394	5	13
Excluding lands uncultivated :-				
(A)	The total grants by Keśarī kings	3014	1	0
(B)	-do- -do- Gaṅga kings	2380	4	13
	Total	5,394	5	13

A king named Anaṅgabhimadeva (of the Gaṅga dynasty) had undertaken the huge work of repairs of the old and dilapidated temple at Śrī Puruṣottama Kṣetra (Puri), and also regularized the administration of the temple of Śrī Jagannātha by stipulatation of land grants towards wages for different services by Brāhmaṇas. He also classified the lands under a few categories namely Devadāya, Brahmadāya and Bhaṭṭa-vṛtti grants which were formerly donated for maintanance of the religious institutions, situated in Śrī-Kṣetra (Puri).

The following is a list of the lands granted by him (Anaṅgabhimadeva), in Lembāi Paragaṇā :-

	Bāṭi	Māṇa	Guṇṭha
The total extent of land granted by him is	3,419	4	12

The details are given hereunder :-

		Bāṭi	Māṇa	Guṇṭha
(1)	Ruṣahariyā grāma	137	3	7
(2)	Sadari-grāma (including topes).....	12	0	0
	Total	149	3	7

		Bāṭi	Māṇa	Guṇṭha
(3)	Bālihuṅkā grāma	33	5	10
(4)	Yerakaṇa grāma	16	13	3
(5)	Nangapada grāma	19	12	15
(6)	Bāgalāpura grāma	4	0	9
(7)	Dhumāpaḍa grāma	6	13	12
(8)	Kirthimāna grāma	16	4	3
(9)	Sankhapata grāma	36	8	10
(10)	Dākapaḍā grāma	38	18	4
(11)	Bāṇapura grāma	19	10	19
(12)	Gaṅgupaila grāma	225	10	20
(13)	Bālapaḍa grāma	16	17	14
(14)	Amutupura grāma	25	1	18
(15)	Sāvuru grāma	20	6	14
(16)	Rautarā grāma	26	9	12
(17)	Gaṅgapura grāma	47	1	0
(18)	Bāteli grāma	49	5	21

(19)	Beguniā grāma	6	17	8
(20)	Roṇḍa grāma	73	3	19
(21)	Akula grāma	117	7	24
(22)	Muṇḍida grāma	87	14	20
(23)	Koṇapakṣa grāma	68	5	15
(24)	Sevatipura grāma	59	4	6
(25)	Bandolā grāma	15	19	17
(26)	Cāndilo grāma	15	19	14
(27)	Sadāgulu grāma	25	8	19
(28)	Pāndupaḍā grāma	27	12	20
(29)	Siaṅga grāma	50	8	13
	Total	3,419	4	1.2

The verses of Daṇḍa Kavis composed in the Telugu language and written in Oriya script, relating to Śrī Jagannātha Svāmī[232].

(30)	Brāhmaṇa Jaipura grāma	13	9	22
(31)	Tālapada grāma	27	16	6
(32)	Brāhmaṇa Aṅkolu grāma	16	7	3
(33)	Sabarāṅkui grāma	16	9	20
(34)	Bināyakapaḍā grāma	20	14	23
(35)	Kiriṇḍoriyā grāma	14	7	13
(36)	Sangrāma Kiriyā grāma	25	7	5
(37)	Mavuri grāma	65	6	14
(38)	Kothakoncya grāma	7	7	10
(39)	Toṅguripāri grāma	4	1	12
(40)	Bārimola grāma	31	1	0
(41)	Kattepura grāma	70	19	0
(42)	Khandiyāpura grāma	39	9	19
(43)	Jayapura grāma	48	15	21
(44)	Narapula grāma	54	9	9
(45)	Ratnapura grāma	47	8	14
(46)	Nuāpaḍā grāma	48	2	6
(47)	Polo grāma	47	8	4
(48)	Koṭapadā grāma	27	17	7
(49)	Rāisalo grāma	62	11	4
(50)	Kuruṅguā grāma	12	7	10
(51)	Uvāmvudasta grāma	14	10	0
(52)	Navasakhepa grāma	52	7	0
(53)	Gaṁjo grāma	13	18	23
(54)	Lāuoura grāma	63	5	5
(55)	Siṅghapura grāma	18	7	0
(56)	Gojupura grāma	36	5	4
(57)	Surangapura grāma	33	2	9
(58)	Pudhulo grāma	15	7	7
(59)	Trighariya grāma	4	6	0
(60)	Prabhakaranaruva grāma	12	12	2
(61)	Paḍānuma grāma	50	10	20
(62)	Padmapura grāma	12	0	0
(63)	Pāṇidalei-grāma	177	14	0
(64)	Kuculiti grāma	199	0	0

(65)	Baroḍori grāma	27	2	19
(66)	Bou-grāma	15	0	0
(67)	Kumaralo grāma	49	16	0
(68)	Podhaubeṅgala grāma	32	6	0
(69)	Basantapura grāma	55	11	0
(70)	Meai grāma	38	2	0
(71)	Biḍariphala grāma	48	11	20
(72)	Caṣāpaḍā grāma	22	3	0
(73)	Dulanadapada	14	3	22
(74)	Koṭhaṭhikāi grāma	12	3	22
(75)	Rāigola grāma	73	4	21
(76)	Belaṇabindhā grāma	12	0	0
(77)	Kumbhāra grāma	74	5	0
(78)	Toṭṭāpaḍā grāma	70	0	0
(79)	Sadakāliyā Śrikaṇṭhapura grāma	3	15	0
(80)	Kāroḍiā grāma	10	10	0
(81)	Jājipura grāma	31	11	0
(82)	Jayapaḍā grāma	4	11	0
(83)	Dimunā grāma	4	7	10
(84)	Gauḍapaḍā grāma	12	10	0
(85)	Tiraṇakaṭakāi grāma	5	0	0
(86)	Yelāi grāma	59	4	5
(87)	Jagadalapura grāma	18	2	7
(88)	Ankkapaḍā grāma	31	0	0
(89)	Karṇavirapaḍā grāma	2	0	0
(90)	Anttepura grāma	73	3	5
(91)	Taraḍāpaḍā grāma	16	8	5
(92)	Bhidaraṅgālā grāma	5	0	2
	Total	3,419	4	12
The extent of lands in Rahanga :				
Paragaṇā granted in total =		990	4	0
(93)	Koṭṭogaṇa grāma[233]	71	10	0
(94)	Kuroi grāma	17	10	0
(95)	Gadatvara grāma[234]	69	0	0
(96)	Dhuleśvara grāma[235]	4	0	0
(97)	Aṅkola grama in which the Suāras and Mahāsuāra have possessed lands	126	12	0
(98)	Poṇḍo grāma	73	10	0
(99)	Aṅkuvā grāma	34	0	0
(100)	Rāutakerā grāma	20	10	0
(101)	Rāutapalli grāma	17	0	0
(102)	Biṁbābandikarā grāma	6	8	0
(103)	Kheyākarā grāma	12	0	0
(104)	Kirapada grāma	13	0	0
(105)	Aṅkurapura grāma	6	0	0
(106)	Kesau grāma	2	2	0
(107)	Ariyā grāma	78	0	0
(108)	Alosō grāma	15	16	0
(109)	Aloṅtā grāma	50	0	0

(110) Basulabarka grāma	12	0	0
(111) Dulālapura grāma	16	6	0
(112) Nuṇiyāpaḍā grāma	6	0	0
(113) Gopālavarahapura grāma	16	0	0
(114) Bālipaḍā grāma	21	0	0
Total	690	4	0

The total extent of land granted in Koṭarāhānga Paragaṇā is	145	11	0
(115) Purusara grāma	16	6	0
(116) Śrīpura grāma	18	5	0
(117) Mahabalapada grāma	8	10	0
(118) Kasaradā grāma	15	0	0
(119) Gopāla Brahmapura grāma	4	0	0
(120) Bhārapalai grāma	5	0	0
(121) Samanurva grāma	6	0	0
(122) Toujangānātha pura grāma	10	0	0
(123) Ponāso grāma	18	0	0
(124) Kālipaḍa Bātarānapura grāma	14	0	0
(125) Trikṣana pura grāma	7	0	0
(126) Gopapada grāma	7	0	0
(127) Māliso grāma	7	0	0
Total	145	11	0

In Puḍāi Paragaṇā the grant was made in the following villages and the total extent is....	413	5	0
(128) Khandapati grāma	13	15	0
(129) Polaṇḍi grāma	27	3	0
(130) Ponaripura grāma	55	7	0
(131) Ailo Brahmapura grāma	4	0	0
(132) Talipada Brahmapura grāma	3	0	0
(133) Bhaviso grāma	20	8	0
(134) Barolo grāma	72	2	0
(135) Sudhakhanda grāma	17	8	0
(136) Pusudari grāma	14	8	0
(137) Torasā grāma	18	14	0
(138) Alakiya grāma	35	3	0
(139) Jamārasva grāma	93	15	0
(140) Suluga grāma	25	18	0
(141) Pariṇapura grāma	2	0	0
(142) Supayāri grāma	4	4	0
(143) Alasanga grāma	30	15	0
(144) Sulapura grāma	3	0	0
Total	413	5	0

The following land grants were made in the Pascamdei Paragaṇā and its total extent is	74	1	16
(145) Anantapura grāma	25	1	16
(146) Banapura grāma	41	0	0
(147) Sahadapada grāma	8	0	0
Total	74	1	16

The following grants were made in Voḷadārā Paragaṇā; and the total extent of land is........

		552	18	0
(148)	Asanga grāma	57	0	0
(149)	Bontala grāma	9	4	0
(150)	Sapuripura grāma	7	9	0
(151)	Kontasariya grāma	25	0	0
(152)	Todaiguā pura grāma	3	3	0
(153)	Voeri grāma	4	0	0
(154)	Oḍisipada grāma	27	0	0
(155)	Baguha grāma	58	7	0
(156)	Bingura grāma	98	14	0
(157)	Royapada grāma	48	11	0
(158)	Badalapada grāma	4	0	0
(159)	Bahapura grāma	22	2	0
(160)	Kaṭṭola grāma	11	0	0
(161)	Bhubam grāma	14	0	0
(162)	Sunedi grāma	43	11	0
(163)	Santtasa grāma	7	19	0
(164)	Gaindola grāma	69	17	0
(165)	Beguri grāma	11	0	0
(166)	Attihaba grāma	7	13	0
	Total	552	18	0

The lands in Samanga Paragaṇā :-

(167)	Saṅgrāmapura grāma	25	7	5
(168)	Moda grāma	65	6	14
(169)	Kathakumbha grāma[236]	7	7	0
(170)	Jomghorubadi grāma	4	1	12
(171)	Bārisāla grāma	31	1	6
(172)	Kattupura grāma	7	17	0
(173)	Khandiyapari grāma	37	7	17
(174)	Jayapura grāma	48	15	21
(175)	Narayanapura Agrahāra	54	7	7
(176)	Ratnapura grāma	47	8	4
(177)	Nuapada grāma	48	2	6
(178)	Badupali grāma[237]	47	8	4
(179)	Kāṭāpaḍā grāma	27	17	7
(180)	Vaisaṅga grāma	10	5	0
(181)	Baiyapada grāma	62	11	4
(182)	Kumiṅgo grāma	12	7	10
(183)	Vuvaavanta grāma	14	10	--
(184)	Sahasakhepa grāma	52	7	--
(185)	Gañjji grāma	13	18	18
(186)	Lavupura grāma	63	5	5
(187)	Singharapura	18	7	5
(188)	Gajapura grāma	64	5	4
(189)	Surangapura grāma	33	2	9
(190)	Udhala grāma	15	7	7
(191)	Tigiliya grāma	4	6	--
(192)	Prabhakarapura grāma	12	12	2
(193)	Vidanugem grāma (?)	50	10	20
(194)	Badanapura grāma	12	--	--

(195)	Pānidala grāma	177	14	--
(196)	Kucapetta grāma	169		
(197)	Jiraḍuri grāma	17	2	16
(198)	Boppā grāma	15		
(199)	Gumurala grāma	45	16	
(200)	Padarunga grāma	32	6	
(201)	Vasantapura grāma	55	11	
(202)	Dubāi grāma	38	2	
(203)	Bāḍarevu grāma	48	11	20
(204)	Bāṇāpaḍā grāma	22	3	
(205)	Divanuva grāma	14	3	22
(206)	Koratikāi grāma	12	3	22
(207)	Saigala grāma	73	4	21
(208)	Bona grāma	12	--	--
(209)	Kumbhara grāma	74	5	
(210)	Bojapura grāma	71	11	
(211)	Diyapada grāma	4	11	
(212)	Jamaṇa grāma	40	7	10
(213)	Gārapaḍa grāma	12	10	
(214)	Tireṇapadā grāma	5	8	8
(215)	Yerāṅga grāma	59	4	5
(216)	Jagadalapura grāma	18	2	7
(217)	Anghepada grāma	31	--	--
(218)	Karavīrapaḍā grāma	2	8	--
(219)	Anttepura grāma	33	3	5
(220)	Tārutapada grāma	16	8	5
(221)	Bedharaṅga grāma	5	8	2
	Total	3,419	4	12

The lands, granted in Dakṣiṇādi Gauranaṅga Paragaṇā are given here under :-

(222)	Kāttungana grāma	71	10	--
(223)	Kuripi grāma	7	10	--
(224)	Goṭhathuri grāma	69		
(225)	Dullebarapura grāma	4		
(226)	Aṅkālu grāma	124	12	
(227)	Roṇḍā grāma	73	10	

(The lands in the above two villages were granted in favour of Mahesuāra or the Head-cook of the temple of Śrī Jagannātha)[238].

(228)	Aṅkkuva grāma	34	--	--
(229)	Rāutarā grāma	20	10	
(230)	Rāvatamalli grāma[239]	17		
(231)	Biṁbābandi grāma	6	8	
(232)	Bhayyākari grāma	12		
(233)	Kirapada grāma	13		
(234)	Ankurapura grāma	6		
(235)	Kesara grāma	2	2	
(236)	Ariya grāma	78		

(Note :- Out of the above lands 76 are ordinary and 2 contained water-channels)

(237)	Alasa grāma	15	16	
(238)	Alomtta grāma	50		
	The boundaries of this village....	12		

(239)	The lower portion of Dulāla.......	26	6
(240)	Iṇiya paḍā...........[240]	6	
(241)	Gopālaputu...........	19	
(242)	Balipada	21	
	Total	690	4

The following lands in Koṭharāhāṅga Paragaṇā were granted :-

(243)	Puruṣara grāma	16	4
(244)	Oḍapādu grāma	18	5
(245)	Māvalapada	8	10
(246)	Kosorudā	15	--
(247)	Gvolubamhma (?)	4	
(248)	Bārapaḍā	5	
(249)	Samanapura	62	
(250)	Jagannāthapura	10	
(251)	Sāmuharapura	2	
(252)	Anāsa grāma	18	
(253)	Tālapaḍā grāma	14	
(254)	Tikṣaṇapura	7	
(255)	Gopapada grāma	7	
(256)	Māliso grāma	7	
	Total	145	11

The following lands were granted in Pugurāi Paragaṇā :-

(257)	Khando grāma	13	15
(258)	Utoṇḍi grāma	27	3
(259)	Usaripura grāma	55	7
(260)	Tayula Brahmapura	4	
(261)	Tālapaḍā Brahmapura	3	
(262)	Bimbāpura	22	2
(263)	Sudhokhāṇḍu	17	18
(264)	Polonka grāma	14	8
(265)	Alasā	18	14
(266)	Alakyā	93	15
(267)	Polopura grāma	25	18
(268)	Pāriṇāpu (ra?)	2	--
(269)	Pāriṣodopura	4	4
(270)	Allapada grāma	30	15
(271)	Śeṣapura grāma	3	

The following grants of lands are made in Paścimadhoyā Paragaṇā :-

(272)	Anantapura	25	1
(273)	Jiripura	41	
(274)	Mohadapura	8	
	Total	74	1

The following land grants are made in Polotānka Tālukā :-

(275)	Aluga grāma	57	--
(276)	Bānki grāma	9	4
(277)	Solopura grāma	7	9
(278)	Kadara grāma	25	
(279)	Todoipura	3	
(280)	Podisaripada grāma	27	

Village			
(281) Aṁgha	58	7	
(282) Bhimapura grāma	98	14	
(283) Deirikhaṇḍa	24		
(284) Loijārigā	48	11	
(285) Dolapadā	1		
(286) Ahiyā grāma	4		
(287) Marapura grāma	1		
(288) Loheri pura	22	2	
(289) Pattulo grāma	11		
(290) Bhuvaṁ grāma	14		
(291) Sunnedi grāma	43	11	
(292) Sontosa grāma	7	19	
(293) Goiṇḍulo grāma	99	10	
(294) Beṅgori grāma	11		
(295) Intihebā grāma	7	13	
Total	552	18	--

The following list of land grants belong to Suāṅga Paragaṇā :-

Village			
(296) Bulasi Brahmapura	5	--	--
(297) Haṇito grāma	8	18	
(298) Morisāi grāma	2	15	
(299) Gopura grāma	1	10	
(300) Bodiyoha grāma	5	10	
(301) Sohariya grāma	6		
(302) Dārikero grāma	5		
(303) Bāradi grāma	13	12	
(304) Gorailoṇḍā pura	40		
(305) Vuttu grāma	5		
(306) Poṇḍiyā grāma	5		
(307) Ukkulo grāma	2		
(308) Mukunda grāma		1	
(309) Jārima grāma	3		
(310) Jalati grāma	2		
(311) Koccenakoṇḍā grāma	2	--	--
(312) Kondesu grāma	2		
(313) Nārāyana grāma	5		
(314) Varaṇi grāma	13	12	--
(315) Voyasi grāma	4		
(316) Kevutuṅga grāma	5		
(317) Bātula grāma	7	10	
(318) Sesapura grāma	1	10	
(319) Mācāsodā grāma	6		
(320) Sango grāma	3		
(321) Bada Kollolu grāma	18		
(322) Kopperapura grāma	18		
(323) Khudoru grāma	23		
Total	540	6	

The following lands were granted in Antarodha Paragaṇā :-

Village			
(324) Sekharapura	9	10	0
(325) Poṇiso grāma	17		
Total	26	10	0

The following lands were granted in Ḍāmarakhaṇḍa Paragaṇā :-

(326)	Bellapura grāma and Alaṅgua grāma	41	8	--
(327)	Somolāpura grāma	2	--	--
	Total	43	8	--

The following lands were granted in Suāṅga Paragaṇā :-

(328)	Bhidei grāma·	10	--	--
(329)	Siṅghāpura	12		
(330)	Dhobāhiri	15		
(331)	Ichāpaḍā	15		
(332)	Koradi	1	10	0
(333)	Haripada	3	--	--
(334)	Kuntalabāi	17	--	--
	Total	73	10	0
(335)	In Domārakhaṇḍa Paragaṇā refered to above :-	43	8	0
	Total	116	18	0

The following lands were granted in Kuārabāḍi Paragaṇā :-

(336)	Alaguva grama	20		
(337)	Kālapaḍā	4		
(338)	Javapura	14	13	
	Total	38	13	--

The following lands were granted in Kundāpaḍā Paragaṇā :-

(339)	Rathipura	10	--	--
(340)	Bakhari grāma	5		
(341)	Madhurāpura	18	10	
(342)	Haraṇanārā	40		
	Total	63	10	--

The following lands were granted in Ivādaṇḍapur[241] Paragaṇā :-

(343)	Bhallo grāma	20	0	0
(344)	Pheṇapaḍā	4		
	Total	24	--	--
(345)	At Haripura, one Jagannātha Jena's donation	148	16	--

The following lands were granted in Alango Paragaṇā :-

(346)	Sellapura	4	--	--
(347)	Mugalapaḍā	4		
	Total	8	--	--

The following lands were granted in Sohipura Paragaṇā :-

(348)	Bimbādharapura	4	--	--
(349)	Bidogo	2	--	--
	Total	6	--	--

The above lands belong to Taluks of Hangadesa[242] (?).

The following lands belong to Kotadeśa :-

(350)	Pāṇikālbe grāma	43	13	--
(351)	Gopāla grāma	36	15	

(352) Indāli grāma	26		
(353) Bodoli grāma	4		
(354) Alisi grāma	4		
(355) Raitasava grāma	40		
(356) Kuntiya grāma	2		
(357) Korantipura	7	1	
(358) Cintabindā	3		
(359) Kidarapaḍā	3	6	
Total	208	15	--

The income from these village were intended to meet the expenditure incurred towards the supply of pan and Biḍiyā (betel) for offering of the deities; and the total income from these lands in Cauris kāhāṇa ....365 Kāhāṇa cauri.

The total income from the lands in money to meet the expenditure towards all the festivals including that of Śrāvaṇa Paurṇamī, Puṣya Paurṇamī, etc. ...6721 Kāhāṇas of cauri.

The following lands were granted in Sirāi Paragaṇā :-

(360) Dandekarā Brahmapura	12	--	--
(361) Ghossā grāma	2		
Total	14	--	--

The following lands were granted in Arasi Paragaṇā :-

(362) Kobori grāma	1	--	--
(363) Sudhāripura	16		
(364) Sannāpaḍā	1		
(365) Khudarupadā	7		
(366) Podokarā	1		
(367) Brahmapura	4		
Total	30	--	--

The following lands were granted in Gaṅga Paragaṇā :-

(368) Pugadai grāma	10	--	--
(369) Gollapaḍā grāma	4	--	--
(370) Karandā grāma	12		
(371) Santarā grāma	8		
(372) Lalasingu grāma	30		
(373) Kulintarā	8		
(374) Hattiyāpaḍā	1		
Total	83[243]	--	--

The following lands were granted in Kendotā Paragaṇā :-

(375) Billodu grāma	16	--	--
(376) Korulaba	3	0	0
(377) Coṇḍoheḍā	2		
(378) Subalu	4		
(379) Jāru..................[244]	2		
(380) Pona..................	1		
(381) Magaram...........	6		
(382) Harikula.............	1		
(383) Sāhasa................	1		
(384) Godopada	6		
(385) Avaramukha	4		

(386)	Amāpura	6		
(387)	Khudurabandhu	4	--	--
(388)	Godopada	1	--	--
(389)	Mugalabāṇa	2	--	--
(390)	Rāṇisuā	12		
(391)	Rāgasāi	4		
(392)	Chatraṅgo	2		
	Total	77	--	--

The following lands were granted in Dolaṇḍapāṭa Paragaṇā :-

(393)	Kaṭṭiyāgoṭi grāma	56	15	0
(394)	Jayapura grāma	12	--	--
(395)	Kālosi	15	11	--
(396)	Ayatapura	7	--	--
(397)	Guloparyālakapura	74	17	--
(398)	Bhojariyajaṭāpura	11		
(399)	Polanka grāma	15	4	
(400)	Melana grāma	9		
(401)	Nuācandana Jagalyāpapura	15	--	--
(402)	Voṇoi grama	63		
(403)	Pottisā..........[245]	21	15	
(404)	Botola...........[246]	84		
(405)	Bedoro	45	1	
(406)	Boroḍi grāma	26	10	
(407)	Adhorjo grāma	28		
(408)	Devasamupā grāma	7	10	
(409)	Saṅkalpapura	6		
(410)	Nolonā grāma	10	10	
(411)	Solipaḍā	24		
(412)	Buddhasāi	8		
(413)	Brahmagiri	2		
(414)	Vuḍāgorā	8		
(415)	Mahādeva	8		
(416)	Koṇṭhāipaḍā	8		
(417)	Sitalapaḍā	8		
(418)	Sasanagoi	8		
(419)	Rāṇiāpaḍā	8		
(420)	Kokkolu	8	--	--

The following lands were granted in Bavanakudda Paragaṇā :-

(421)	Ghanapatha grāma	22	--	--
(422)	Gaudapaḍā grāma	22		
(423)	Bidurāpaṅka grāma	8		
(424)	Bihaṅga grāma	10	10	
(425)	Badapura grāma	6		
(426)	Mukundapaliya	19		
(427)	Alaṇḍāpaḍi	22	5	
	Total	827	10	--

The following lands were granted in Asikā Daṇḍapāṭa Paragaṇā Tālukā :-

(428)	Bolurtakā grāma (?)	25	--	--
(429)	Kulakanaka grāma (?)	20		
(430)	Kanasira grāma	40		

(431)	Borada grāma	15		
(432)	Pimpudayābara grāma	12		
(433)	Bāgapadu grāma	12		
(434)	Jarumulu grāma	12		
	Total	136	--	--

The following lands were granted in Śeragaḍa Daṇḍapāṭa[247] Paragaṇā :-

(435)	There is no account regarding the Villages in which lands were granted to Śrī Jagannātha in this Tāluka. But, a total extent of land is	180	--	--

The following lands were granted in Puga Daṇḍapāṭa Paragaṇā Tāluka :-

(436)	Delanggu grāma	39	--	--
(437)	Sulāi grāma	30	--	--
(438)	Alanddā grāma	13	--	--
(439)	Sālapaḍā grāma	4		
(440)	Lavanāpaḍā grāma	4		
(441)	Yalumulu grāma	4		
(442)	Gangapāḍu	4		
(443)	Taralasi	1	10	--
(444)	Kṣatriyapāḍu	8		
	Total	117	--	--

The following lands were granted in Paścimadiga Paragaṇā tālukā :-[248]

....

The following lands were granted in Udayakhaṇḍa Paragaṇā :-

(445)	Brahmapura	40	--	--
(446)	Gaḍa Brahmapura	25		
(447)	Kodaṇḍa Gopīnāthapura	6		
(448)	Caṇḍi Brahmapura	5		
(449)	Beladāpura	2	10	--
(450)	Kedapa grāma	6		
(451)	Mangalapura	10		
(452)	Rāudipura	10		
(453)	[249]Vijaya (Na) rasing (Pura)	2		
(454)	Koṭha Brahmapura	3	10	--
	Total	113	--	--

The following lands were granted in Bāmbyāna[250] (?) Paragaṇā :-

(455)	Puriyā Brahmapura	15	--	--
(456)	Telukula Brahmapura	8		
(457)	Nandijumuni grāma	3		
(458)	Jagannāthapura	5		
(459)	Kundala grāma	60		
	Total	[251]91	--	--

The following lands were granted in Ali[252] Paragaṇā Tālukā :-

(460)	Brahmapura at Puri	2	--	--
(461)	Muṅgalāpura	15	--	--
	Total	17	--	--

The following lands were granted in Beṇāhāri Paragaṇā :-

(462)	Yeṇise pura	30	--	--

(463)	Bakasepura	60	--	--
(464)	Kada grāma	10		
(465)	Vālānavundi grāma	6		
(466)	Pārihurti (?)	2		
	Total	108	--	--
	The following lands were granted in Naragara Paragaṇā :-			
(467)	Kuruṇḍa grāma	24	--	--
(468)	Sāyakuṇḍā grāma	11		
(469)	Parikṣāripura	1		
(470)	Mṛdaṅga grāma	15		
	Total	57	[253]--	--
	The following lands were granted in Bārapadikhaṇḍa Paragaṇā :-			
(471)	Yekabara grāma	4	--	--
(472)	Gopināthapura	1	1	
	Total	5	1	--
	The following lands were granted in Yalo (?) Paragaṇā :-			
(473)	Madhya Brahmapura	12	17	
(474)	Puruṣottamapura	1	12	
	Total	14	9	--
	The following lands were granted in Kuṇḍa Paragaṇā Tālukā :-			
(475)	Kunta Puruṣottamapura	1	12	
(476)	Baḍa Gopīnāthapura	4	14	
(477)	Baḍa Jagannāthapur	1		
(478)	Lakṣmīnārāyaṇapura	2	8	
(479)	Alani grāma	5	12	
(480)	Varahapura	95	2	
	Total	109	8	--
	The following lands were granted in Jayapura Paragaṇā :-			
(481)	Macchapura	4	8	--
(482)	Salapura	6	8	
(483)	Kundipura	6	8	
	Total	18	4	--
	The following lands were granted in Kudiyā Paragaṇā :-			
(484)	Nīlakaṇṭha pura	4	--	--
(485)	Puruṣottamapura	1	12	
(486)	Udayapura	7	4	
(487)	Narasiṅgapura	4		
(488)	Anantapura	3	4	
(489)	Puranavidu (?)	1	12	
(490)	Pāṭhī Nīlakaṇṭhapura	1	12	
	Total	[254]33	--	--
	The following lands were granted in Syari Paragaṇā :-			
(491)	Dariyāpura	4	--	--
(492)	Virā..........pura[255]	5		
	Total	9	--	--

The following lands were granted in Taraṇḍa Daṇḍapāṭa[256] Paragaṇā :-

(493)	Sarasvatīpura....	8	--	--
(494)	Sidhāpura	4		
(495)	Kasipura	32	--	--
(496)	Śrī Rāmapura	4	--	--
(497)	Lakṣmīnarasiṁhapura	1		
(498)	Vāsudevapura	4		
(499)	Javāpura	4		
(500)	Gānini Lakṣmīpura	4		
(501)	Bibā Puruṣottamapura	1	12	
	Total	62	12	--

The following lands were granted in Yelesvara Paragaṇā Tālukā :-

(502)	Purā Jagannāthapura	8		
(503)	Sikharapura	16		
(504)	Tāli Puruṣottamapura	1		
	Total	25	--	--

The following lands were granted in Deluā Paragaṇā :-

(505)	Humā Brahmapura	57	16	--
(506)	Bhagavatīpura	13	10	
(507)	Coppa grama	71		
	Total	[257]145	--	--

The following lands were granted in Lajiti (?) Daṇḍapāṭa[258]

(508)	Bṛndāvanapura, where salt is produced..........	16	--	--

From the above village (Bṛndāvanapura) 881 seers of salt is stipulated for annual pay of rent to the temple for its use per year.

The total extent of lands in 28 paragaṇās (as started above) is...............2,551-13-19

For the Śārada Pūjā (offerings during the winter season) of the goddess Vimala in her temple, situated in the premises of the Temple of Śrī Jagannātha, the following account in Cauris is given :-

(The table of counting Cauri is :

4 cauris	=	1 gaṇḍā
20 gaṇḍās	=	1 paṇa[259]
16 paṇas	=	1 kāhāṇa

				Kāhāṇa
(1)	cost of four goats (for sacrifice)			14
(2)	-do-	-do-	-do-	18
(3)	-do-	-do-	-do-	18
			Total[260]	48 (?)

These sacrifices of goats would occur in favour of the goddess in the 8th and 9th days of (of the bright fortnight of the month of Āśvina i.e. just before the day of Daśarā festival). The corresponding cost of 300 kāhāṇas of cauri is 24 rupees (silver coin). The above amount is to be spent during the 16 days festival of the said goddess.

The Rājā of Jagannātha (Orissa) has to perform the festival of his family goddess Kanaka - Durgā (the gold image of the goddess Durga) installed in his palace, as per the following accounts, derived from the income of the lands, enlisted

hereunder :-

(A) Rāhāṅga Daṇḍapāṭa Tālukā :-

	(Rent) Lands in Bāṭi	(Expenditure) Amount in Kahana of Cauri
(1) Five goats at the rate of 8 kāhāṇa cauris per goat	14	40 730
(B) Koṭa Paragaṇā Tāluka :-		
(2) Twelve goats at the rate of 6 kāhāṇa of cauris per goat	12	72
(3) ....[261]runnutā (?)	40	563
(C) Dega Paragaṇā Tāluka :-		
(4) Five of 6 kāhāṇa cauris per goat	25	30
From this Tāluka the Rusuma (super tax) is		225
(D) Ratha Paragaṇā Tāluka :-		
(5) Five goats at the rate of 8 kāhāṇa cauri per goat	15	40

....manamu*

(The following matter is written in English except a few lines at the end).

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08-07-1948.

* * *

The writer at this sacred place (dhāma) :-
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10.12.1971
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10.12.1971

Venkateswara University,
Central Research Institute,
Tirupati.



NOTES

1. It is Curious to find that Agniśarmā and Viṣṇuśarmā two brāhmaṇa grantees are recorded in Korasaṇḍā C.Pl. Inscrip. of Viśākhavarman, a māṭhara king of the Mahendra region. vid. J.B. OR.S. Vol. XIV. P.30
2. In the Telugu MS. it is wrongly put as 'Kuṇtia-dodarā'.
3. In the Telugu MS. it is wrongly put as 'daha-kaḍayā'.
4. The correct word is 'Pahaṇḍi-vije' but not 'Pāṇḍu-vijayam' as written in the Telugu MS.
5. In the Telugu MS. it is wrongly put as 'gahaṇa' for 'kāhāṇa' which denotes the number 80.
6. In the Telugu MS. it is wrongly put as 'Pāṇḍu Vijayamu'.
7. In the Telugu MS. it is wrongly put as 'Cahaṅgaḍā' for 'Cāṅgaḍā'.
8. Probably for Mohana Koṭha or Maṇohi-koṭha it is worngly written as 'Mahoni-kotha' in Telugu.
9. Probably the correct designation is Taḍau.
10. In the Telugu MS. it is worngly put as 'Taṇḍā'.
11. In the Telugu MS. it is put as Cāṅgaḍā gṛha.
12. In the Telugu MS. it is wrongly put as 'rasokuho'.
13. Probably the correct word is 'Gaṅgā-ḍhāla'.
14. In the Telugu MS. it, is wrongly written as śrīvāru from 'Śrī Rāma'.
15. In the Telugu MS. it is written as 'Bhittara Paṇḍā'.
16. Probably the correct word is 'Suāra'.
17. In Telugu MS. it is worngly put as 'Ghoṭo sejjo'.
18. In the Telugu MS. it is put as Prasāda Bhoḍ.
19. In the Telugu MS. it is written as Pulla Bodu.
20. The correct word is 'Sunā-dihuḍiā'.
21. Probably the correct word is 'Beḍha-pindhā'.
22. In the Telugu MS. it is wrongly written as 'Sunna-bhettodarā'.
23. In the Telugu MS. it is put as 'Pāraka', 'Pāṭhaka,' etc.
24. In the Telugu MS. it is wrongly written as 'Roso-moḍo-pulli-Nāyako'.
25. In the Telugu MS. this word is written as '.....kti....pa'.
26. This word is also written in Telugu MS. as 'Śri.....svāmī'.
27. In the Telugu MS. these two words are wrongly written as 'Bamṭiyā' and 'Sobāto'.
28. In the Telugu MS. it is put as 'Bhittagaṁbhirā'.
29. It is called chatiśā-niyoga or services of thirty-six persons.
30. In the Telugu MS. the Suāra's are written as 'Suāra-brāhmaṇa' which is not fact.
31. In the Telugu MS. it is wrongly written as 'Rokharo'
32. In the Telugu MS. it is wrongly put as 'Khadi-svaro' and 'Bhereri-svāro'.
33. In the Telugu MS. it is erroneously put as 'Gaurabhisālu'.
34. -do- -do- -do- 'Tiyārosāro'.
35. In the Telugu MS. this word is written as 'Danti' for 'Pankti'.
36. It is necessary to state that Mukundadeva's 10th Aṅka-year corresponds to 1566-1567 A.D. In the same Aṅka year he issued some grants as per his inscriptions in the Temple of Drākṣarāma of East Godavari District of Andhrapradesh (Vide Orissa Historical Research Journal, Vol-VI, April, 1957, pp.II-55ff.
37. In the Telugu MS .it is wrongly written as 'RosoKuvāvudā'
38. It is wrongly put as 'Asthāna-Padhiānī'.
39. In the Telugu MS. it is wrongly put as 'Rosa-suddho-Bhāyako'.
40. In the Telugu MS. it is wrongly put as 'Javuva'.
41. It is a land measure used in Orissa.
42. In the Telugu MS. these two words are not correctly written.
43. The first word is written as Narasimhodra and the second word as Bamadadan.
44. The name portion is missing in the MS.
45. This word is wrongly written in the Telugu MS. as 'Sabharukha Mahapatro'.
46. In the Telugu MS. it is put as Bhimaravaro by mistake.
47. Nauti is a grain measure, which is in vogue in Orissa, since several centuries.
48. In Telugu MS. it is wrongly put as 'Dhanya-ghara-Jagniya Payaro'.

49. In the Telugu MS.it is wrongly put as Bihara goṭho bhisoyā.
50. In the Telugu MS. it is written Baisimgaro.
51. In the Telugu MS. it is wrongly mentioned as 'Kṣetraboggiyāmagha'.
52. In the Telugu MS. it is put as 'Buri'.
53. In the Telugu MS. it is put as Bāḍhoyi-Śevaka.
54. In Oriya these impliments are called caṭu, aṇaka and ḍaṅki.
55. In the Telugu MS. it is wronly written as 'Boḍukāhali'
56. -do- -do- do- 'Maddela'.
57. In the Telugu MS. it is wrongly put as 'Basanamaja'.
58. In the Telugu MS. it is probably wrongly written as Mahinavuṭ.
59. In the Telugu MS. it is written as Māṭha-holi which is not correct.
60. In the Telugu MS. probably it is not correctly written. Probably it is Pānatūa.
61. Probably for Ci (cinnā) 3, it is wrongly put as pa (pala) 3
62. In the Telugu MS. it is wrongly written as Soma Sakkulu (P.97)
63. In the Telugu MS. it is put as Sāragojjā
64. -do- -do- -do- Goḍikāpaṇa
65. -do -do- -do- Soro
66. In the Telugu MS. it is put as kuḍiki Baśa daho
67. -do- -do- -do- Khantru
68. -do- -do- -do- Cakkādaho.
69. In the Telugu MS. it is written as Amṛta-khiṁbiḍi
70. Boyabaṭṭāla seems to be an error inserted in the Telugu MS.
71. In the Telugu MS. it is wrongly put as Boḍukāntu.
72. -do- -do- -do- Boṇḍā
73. Probably Puli.
74. Probably the correct word is Cakuli
75. It seems that copiest admittedly made some errors while writing the original manuscript.
76. In the MS. Tala-Khecadi is written
77. It is doubtful if the word nune means oil, as in no feed offering oil is ever used. Probably the copiest has made a mistake for salt (nuṇa).
78. In the Telugu MS. it is wrongly put as coll na 78 Phalālu
79. Jilakarra (in telugu)
80. In the Telugu MS. it is wrongly mentioned as Sorokhoḍā.
81. In the Telugu MS. cinnā is written by mistake for pala.
82. In the Telugu MS. it is wrongly written as *Siromoro.*
83. In the Telugu MS. it is written as Jānukhaṇḍa
84. In the Telugu MS. Ṛtupāṇa is written
85. From the Puranas it is known that after Yudhiṣṭhira his successor, Parikṣit, ruled for some years; and then his son, Janamejaya, came to the throne.
86. In the Telugu MS. it is written as Dāmardharadeva.
87. It is found that the names of these three kings have been repeated although in the period of their rule there appear a slight variation. Therefore, we have revised the serial number of kings accordingly.
88. Only 45 names of the kings with 'Keśarī' title are given, although 84th generation is mentioned. Similarly the total number of years do not tally with the given list.
89. It is necessary to say that according to the Aṅka rckoning in Orissa, the 1st 6th, and the numbers followed by '0' and '6' are omitted. So, the 35th Anka is equal to about 28 regnal years.
90. In the Telugu MS. it is wrongly mentioned as the 5th Narasimha deva.
91. He ruled only for about four or six months when his 3rd Aṅka was current.
92. Actually, the last king of the Gaṅga dynasty is Bhānu deva IV alias Nissanka Bhānu, although in this record those two kings are called 5th Bhānu and 6th Bāanu.
93. Actually the total period is 26 years and 21 days.
94. In the Telugu MS. it is wrongly mentioned as Vāsudeva Bhavanapatti.
95. In the Telugu MS. it is wrongly written as Polaḷanābha.

96. From here some portions of the MS. are left blank.
97. In the Telugu MS. it is wrongly put as Aṭharasulā
98. -do- -do -do- Kirakharaka
99. -do- -do- -do- Kodala
100. In the Telugu MS. Tacolo is written
101. -do- -do- it is wrongly written as Vaddsikhara Bhavanapotti
102. In th Telugu MS. it is wrongly mentioned as Kalibhānudeva.
103. In the Telugu MS. it is written as Kuṇḍameri-rājya.
104. In the Telugu MS. it is written somolopuru-Rājyam.
105. In the Telugu MS. it is written as Khaṇḍiāpaḍā for Khaṇḍapaḍā.
106. In the Telugu MS. it is wrongly mentioned as 'Boṇḍiyapaḍā' for 'Khaṇḍapaḍā' and Bhima Pathro for 'Bhramaravara'.
107. In the Telugu MS. it is wrongly written as Boggubhavanu Potti.
108. -do- -do- -do- Bhimaravaro
109. -do- -do- -do- Behoto
110. In the Telugu MS. it is wrongly put as Kanduseri. The modern name Keunjhar The Rajas of keunjhar belong to the Bhanja dynasty.
111. Probably Siddavakula.
112. In the Telugu MS. it is mentioned as Pakiru Śricanadana
113. In the Telugu MS. it is wrongly put as Dhaīrāṇi - peṭā.
114. This service is not mentioned before while giving a list of ceremonies and festivals.
115. Probably a long piece of cloth to tie turban.
116. In the Telugu MS. it is wrongly put as Bāipo
117. In the Telugu MS. it is put as Cavakabandi.
118. Hansāboli,
119. Cauṭābandhipeṭa-dopati,
120. Vasantasi suta dhovati.
121. In the Original MS. some portions are left blank.
122. In the Telugu MS. it is wrongly mentioned as Dhaṅka for Banki and Bhrmaravara for Bhramaravara.
123. In the Telugu MS. it is wrongly put as Bhimaravara
124. -do- -do- -do- Khaṇḍyāpaḍā
125. -do- -do- -do- Baḍaṃ Amma
126. In the Telugu MS. it is wrongly put as Dhaṅkkāsāli
127. In the Telugu MS. it is put as Cāṅgapo
128. Probably parts. The doted portions are left blank in the MS.
129. In the original MS. some portions are left blank. The matter, within the bracket, is written by me.
130-134 Some portions here are left blank in the MS.
135-138. A portion is left blank in the manuscript.
139-156. Some portions are left blank in the original MS.
157. MS. Page 160 some folios here been missed in the original manuscript, as started in the copy.
158. One yard = two hand - measure in length.
159. In the Telugu MS. it is wrongly mentioned as Budha Lenka. This is the designation of an important officer in the ancient administration of the Gaṅgakings of Orissa.
160-163. Some portions in the MS are missing.
164-166 Some portions in the MS. are kept blank.
167. The accounts, given in this paragraph is not clear. Perhaps this account relates to the construction of the temple.
168. Portions left blank
169. In the Telugu MS,. it is wrongly put as Paramahansa Pādapoi
170-172. The MS. makes a blank here, showing that some portions are omitted.
173. In the Telugu MS. it is wrongly put as Muḍahasta
174. -do- -do- -do- Devalaṅkā
175. Some portions are left blank in the MS.

176. Some portions are left blank in the MS.
177. In the Telugu MS. it is put as Guḍiyā-cisi
178. In the Telugu MS. it is wrongly put as Svālaka.
179. -do- -do it is wrongly stated that Paṭuāra is a synosin of 'dancing girl'.
180. In the Telugu MS. it put as Pāliyā Peḍyāri.
181. In the Telugu MS. it is put as Nārācakhaṇi Perhaps it was called as Nākābharaṇa.
182. In the Telugu MS. it is mentioned as Medaku
183. In the original MS. a line is drawn here. Perhaps some portions of matter were missing in either sides of this line.
184. From this item the value is not given but a zero is mentioed in each case and the total cost is given at the end.
185. In the Telugu MS. it is wrongly put as dāli.
186. -do- -do- -do- Baḍanādi and coṭa-nāḍi
187. The total should be 1600 māḍas or the cost of each vessel should be 415 māḍas.
187a. In the Telugu MS. it is wrongly put as Mudahasta. The original word is Mudrahasta
188. The meaning is not clear.
189. Probably the correct name is Māricidevi
190. In the Telugu MS. it is wrongly put as Ardasenidevi
191. The meaning of this portion is not clear.
192. In the Telugu MS. it is wrongly written as Mudri-sav.
193. The portions, missing in the manuscript
194. In the Telugu MS. it is wrongly put as Sudrasaṇa
195. The number, given in the margin shows the number of articles as described by its side.
196. In Oriya language it is popularly called as Dālamā. In the Telugu MS. it is wrongly put as Dhaliannam
197. In the Telugu MS. it is put as Dhadhi-annam
198. In the Telugu MS. it is wrongly put as Naḍa-Paka.
199. In the Telugu MS. it is wrongly put as Cināladu
200. -do- -do- -do- Bhadailaḍḍā
201. In the Telugu MS. it is wrongly put as Sudarmaṇa
202. In the royal families of Orissa, according to an old custom, there lived a Brāhmaṇa who was suppposed to be the adopted son of the Rājā to do the religious duties which were to be done by Rājā's son only. In the Telugu MS. it is wrongly put as Bhavana-Paṇḍā.
203. In the Telugu MS. it is wrongly mentioned as Uttam-sighara-boga.
204. -do- -do- -do- Akhandala-Mekāp.
205. In the above para the total is given as 60 madas but according to the list, the total is 49.
206. Bharana is a grain measure scale which is equal to 80 nauti.
207. In the Telugu MS. it is wrongly put as Poḍhapadha.
208. The missing portions in the manuscript.
209. In the Telugu MS. it is wrongly put as Saradha-dhanā.
210. In the MS. the portion is missing.
211. Probably Pātāleśvara is the correct name.
212. Probably Guḍiyā sāhi
213. In the Telugu MS. it is stated Mātamuṇḍeisāi
214. -do- -do- -do- Karuṇasai
215. Probably Puruṇa Nahara Bada sai is the correct name
216. In the Telugu MS. it is wrongly put as Daitibadāsai
217. In the Telugu MS. it is put as Kalankkāri Baṭṭa.
218. One visa = 120 tolas or Bharis in weight.
219. In the Telugu MS. the word Beḍhā (parikramā) is wrongly put as Vela - (Parikrama).
220. In the Telugu MS. it is wrongly put as Pārma-Parivartana.
221. Probably Bhitara-Badu is the correct word.
222. In the Telugu MS. it is put as Asthāna Paḍayāri
223. -do- -do- -do- Baṭṭatopisare
224. The text of these three lines is found irrervant and intellegible.

225. The dotted portion is left blank in the MS.
226. The portion which is left blank in the MS.
227. Probably Dandapāta Dagara is the correct word.
228. In the Telugu MS. it is wrongly put as Baiṭāhalā for Balita-jala.
229. 25 should be the correct calculation.
230. Addition of these two items is not correct.
231. Addition of Māṇas and Guṇṭhas is not given.
232. It is not understood why this sentence is inserted here in the MS., although the subject is not relevant and consistent here (at page 245 of the MS. copy). The same sentence is also nither to be repeated in the MS. in similar manner.
233. Probably, Koṭṭaranga grama is correct.
234. Probably Gatesvara grama is correct
235. In the Telugu MS. it is put as Dulevara grama
236. In the Telugu MS. it is put as Kathākuaca grama.
237. -do- -do- Vaḍuvali
238. This note is given in the margin of the Telugu MS.
239. Probably Rautapalli is correct.
240. Some portions here are found missing in the MS.
241. In the Telugu MS. it is put as Ivādaṇḍapāru.
242. It is not known if the Paraganas already mentioned in the list were called by this name.
243. The total number should be 71
244. Some letters are missing in the MS.
245. In the Telugu MS. the number is wrongly put as 72.
246. Some letters are missing in the MS.
247. In the Telugu MS. it is wrongly put as Siriga Dandapati.
248. In the MS. a line is left blank and no account is given.
249. The letters within brackets are inserted by us.
250. The name of this Paragana seems incorrect.
251. The total number is wrongly put as 28 for 91 in the MS.
252. In the Telugu MS. it is put as Sali for Ali.
253. In the MS. the total number is wrongly put as 57 for 51.
254. The total is not correct. It should be 25 - 4 - 0
255. Some letters between 'Vira' and 'pura' are missing in the MS.
256. In the MS. it is wrongly put as Dandapani.
257. The addition is not correct
258. Dandapani is wrongly mentioned in the MS.
259. In the Telugu MS. it is erroniously put as Phaṇi
260. The total number is not correct.
261. Some matters are left blank in the MS.

